WORLD HISTORY MADE SIMPLE

BY

JACK C. ESTRIN, M.A.

Chairman, Social Studies,
Richmond Hill High School. N.Y.C.

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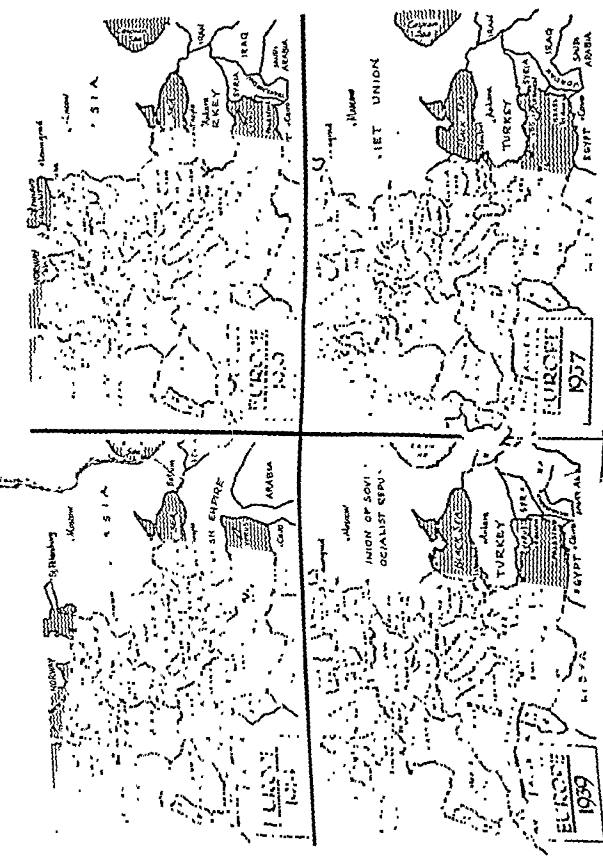
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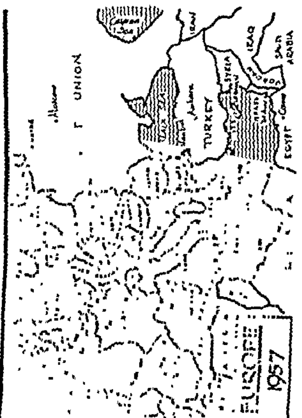
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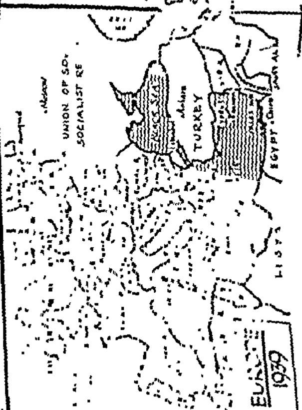
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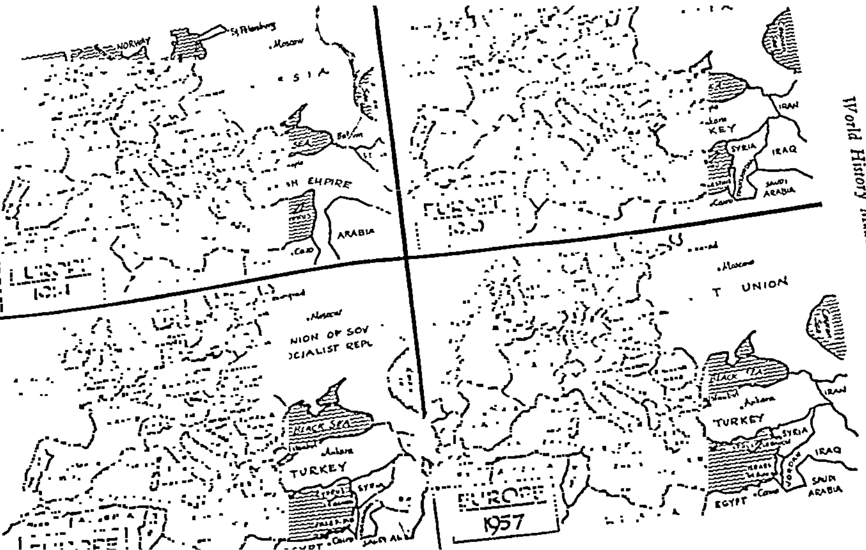

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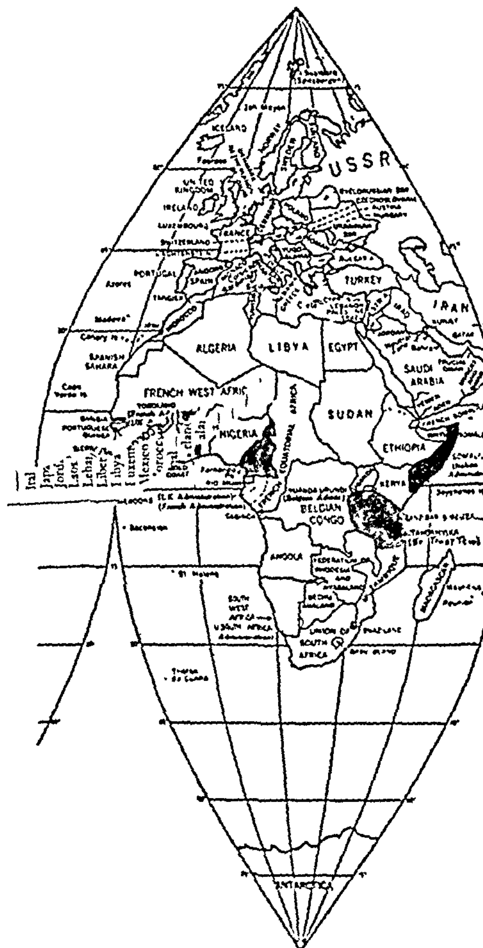
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CHARLEMAGNE'S EMPIRE


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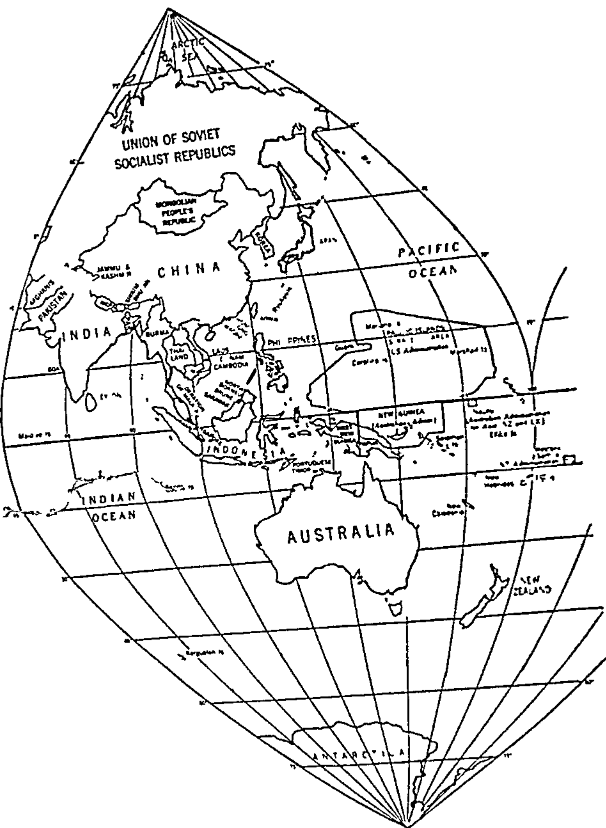
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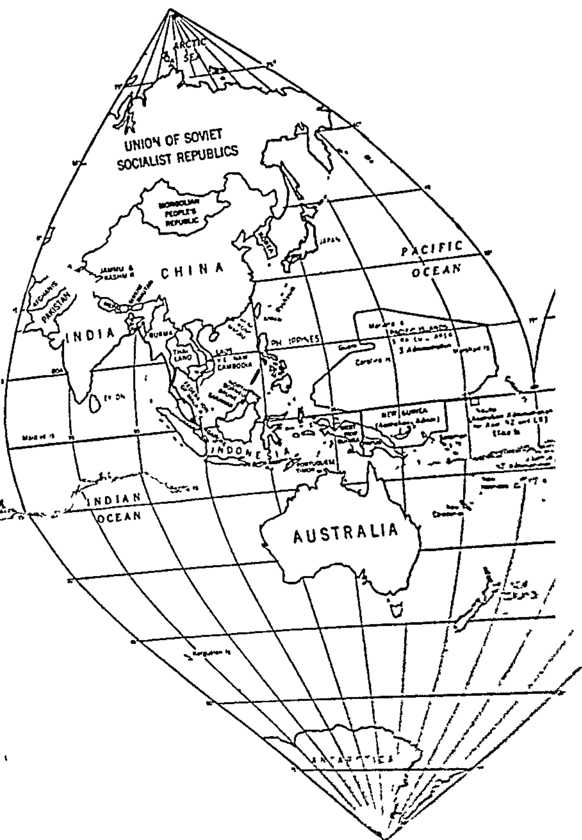


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CHAPTER ONE

THE EVOLUTION OF CIVILIZED MAN

HISTORICAL RECORDS

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EVOLUTIONARY BACKGROUNDS

The Nature of Man The cooperation of many scientists was required to locate Man's first appearance on earth and to account for his early development Geologists studying rock strata, were able to divide earth history into six eras and to associate with each era some organic, fossilized remains Man's first remains were then located in the last of these eras Palaeontologists and physical anthropologists analyzed these remains of human types, dated them, and arranged them in a series of developments from proto-human (that is, nearly human) to completely human species They were [illegible] ologists [illegible] scheme [illegible] ation of type overproduction of individuals, struggle for existence and natural selection by survival of the fittest man developed from a relatively simple and generalized animal to a complex and specialized one In this process, man retained many links to his animal past and these were evident in his skeletal arrangement and his processes of nutrition, reproduction chemistry neural activity, and so on His closest relationship was to the primates since both he and they have long embryonic periods, placental and suckling traits long infancies and similar structural configurations like specialized front legs, five digited hands with opposable thumbs stereoscopic vision, furrowed and convoluted cerebrums But though [illegible] the primates man was not himself one of [illegible] He was genus—homo class—mammalia, family—hominidae and species—sapiens

Differentiation of genus—homo Scientists believe that mankind descended from the trees during the last climax on earth of mountain building and decreasing temperature and became ground dwellers and meat eaters This event was followed by physical adaptations in man's bodily structure other adaptations followed upon challenges produced by the glacial periods and by competition with other carnivores for a limited food supply When the adaptations were completed humanoids had developed an erect posture bipedal gait manual dexterity increased brain size a complex nervous system and an expanded vocal power Brain power and vocal power combined to produce speech, speech, in turn fed back into the brain selective abstract and creative thought. Thought power improved memory and imagination and increased man's capacities for social cooperation and the transmission of culture If man was still an animal he was certainly the highest type existing or known to have existed

Extinct Species Modern man is the direct descendent of Cro Magnon a species that appeare[d] some 30 000 years ago In the course of a millio[n] years the struggle for existence had caused a[ll] species of proto-humans to become extinct Know[l]edge of these proto humans is derived from a sca[t]tered and fragmentary collection of fossil remain[s] odds-and ends of teeth skulls jaw bones skeleto[n]

CHAPTER ONE

THE EVOLUTION OF CIVILIZED MAN

HISTORICAL RECORDS

Much of history is the story of what *probably* happened in the remote and more recent past. The qualification "probably" is emphasized because history is based upon records which require interpretation, interpretation can serve too many masters, unfortunately. Records are broadly of two kinds—material remains and written accounts. Prior to 5 000 years ago, the records of history are exclusively material—fossils, tools, graves, myth and ritual, art-works, and the like. Such remains will suggest, even to an untrained eye, that the men who left them behind pursued a definite way of life and held some system of beliefs by which they guided their lives. Obviously, the exact nature of the modes of life and thought in pre-historic cultures may never be known as more than scientific deductions and informed guesses based upon prevailing assumptions. Difficulties in the writing of an accurate world [illegible], therefore, abound. Over the years, however, palaeontologists, geologists, archaeologists, [illegible]ogists and anthropologists have been perfecting the science of inference from material and written records and have provided the historian with an agreed upon framework of the past development of mankind—however much they differ on the details.

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Extinct Species. Modern man is the direct descendent of Cro-Magnon, a species that appeared some 30 000 years ago. In the course of *a million years*, the struggle for existence had caused all species of *proto*-humans to become extinct. Knowledge of these proto humans is derived from a scattered and fragmentary collection of fossil remains—odds-and-ends of teeth, skulls, jaw-bones, skeletons,

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the flake" Core tools were produced by knocking chips off a large lump of flint or volcanic glass until it was reduced to a standard form, the *coup de poing* or fist hatchet Flakes were produced by the Levallo sian technique the shape of the tool desired was etched on the core then by either percussion or spatula pressure a flake was detached the detached pieces were then shaped to desired sharpness by chopping Earliest Paleolithic tools were undifferentiated Over the years, however the core tool became a primary one, that is designed to produce secondary or specialized tools for perforating chopping cutting scraping or sawing By the time of Upper Paleolithic, highly specialized tools appeared and took the forms of bone needles, harpoons pronged fishhooks dart throwers and bows and arrows

Advances. Tooling revolutionized the food industry of primitive men The mode of economy now became that of fishing and hunting The fist hatchet made the stalking and capture of animals safer and more certain With the invention of the sling the dart and the bow and arrow man could capture animals at a distance he was now provided with a relatively permanent food supply With the further invention of the harpoon and fishhook, an increase in the food supply took place Masters of fire moreover gave Paleolithic men a varied food diet—as well as defense heat and light Now began an increase in creature comforts. Paleolithic men donned sewn clothing made from animal skins they initiated the permanent residence first in caves and then in crudely constructed shelters and their men and women began to ornament themselves with beads, necklaces and pendants

Cultural Advances During Paleolithic, the family grouping of men expanded into larger kinship groups tracing their origin, either matri or patrilinearly from a common ancestor Out of this kinship grouping came the first cultural institutions—economic political educational and religious. Men assumed all the duties of the hunt women concerned themselves with the collectional and house hold manufacturing activities. Government was probably concerned with the maintenance of internal peace and the mightiest hunters and the older men probably arbitrated conflicts, enforced taboos and distributed food equitably Protection of the hunting lands turned the hunters, on occasion into warriors All strangers were, therefore suspect. But good relations existed among neighboring groups of necessity Often flint supplies gave out and had to be secured outside the locality by trade or animals were forced by sudden climatic change to new grazing lands or population decline caused by an imbalance of males and females may have threatened the survival of the group

Education was for individual survival Until puberty the child's education was in the hands of the women of the family Thereafter men took over the boy's training He now underwent a severe initiation which included fasting keeping long vigils and even mutilation he was instructed in proper behavior to people and to things in the world about him finally he was taught to hunt safely and efficiently Religious guidance was fundamental to the education of both girls and boys for there were many prescriptions and proscriptions to be heeded Remains of burial and funerary practices make clear that late in Paleolithic men began to experience religious thought and feeling It would seem that their religious outlook included concepts of a soul or spirit belonging to each individual and of its persistence after death. Natural forces were regarded as being motivated by a mysterious, supernatural power or *mana*. Later this undifferentiated supernatural force took the shape of spirits or ghosts present unseen everywhere and in all things in the universe (animism) These spirits or ghosts were capable as was perfectly obvious from the great insecurity in which men lived, of inflicting great harm unless propitiated To placate these unseen powers, paleolithic men introduced religious rites. They carved female figurines as symbols of fertility with exaggerated sexual organs and worshipped them. They invented sympathetic magic or the practice of destroying an enemy by first mutilating his spirit resident in some effigy of him. They warded off evil by wearing amulets and talismans of beads or pendants Finally they created a class of professional religious practitioners called shamans who were possessed of powers of healing divining and casting magical spells.

Though he accepted fully a supernatural explanation of the world of nature paleolithic man was a close observer of things that mattered most to him This was evident in his art work For example on the walls of caves he carved and painted reproductions of the animals which his band hunted—bison mammoth, stags, reindeer wolves. The realism the naturalistic modeling the use of light and dark masses, the employment of harmonious or agitated rhythms, the rigorous attention to detail the ability to suppress detail to create a center of interest the accuracy and sureness of drawing the arresting of movement and action the use of polychromatic

foot prints etc. Expert anatomists, however, can reconstruct whole bodies from these fragments. Thus they have found that the older the specimen the closer it is to an apelike appearance—absence of forehead and chin and presence of prognathous jaw, prominent supraorbital ridges, taurodontism (oversized teeth) and small cranial capacity. The human species developed from the most apelike Java and Peking men (ca. 750,000 years ago) to the less apelike Heidelberg and **Neanderthal** men (ca. 100,000–50,000 B.C.) and finally to the unape Homo sapiens Cro-Magnon. Since Cro-Magnon only one biological change has occurred, the differentiation of man into races. **"Race" is determined by measurements of skin coloration, hair forms, skull shapes or cephalic indexes, and gnathic or jaw formations.** These measurements are accurate for the *extremes* of racial types only. On the basis of these extremes scientists classify racial groups as **Caucasian, Mongoloid, Negroid,** etc. But classification is useless for reason of the infinite gradations between the extremes which resulted from the free intermixture of peoples throughout history.

CULTURE AND CIVILIZATION

Only man is capable of producing a culture and his history is inseparable from it. **Culture (in the broadest sense of the term) is the whole of social experience—the knowledges, technics, moral codes, customs and traditions that are transmitted by human groups from generation to generation. Each social group has a unique culture, but cultural anthropologists do distinguish these common elements in culture: the basic patterns are stable but with the years change in details, culture is conservative in its ends, but flexible in its means; it is greater and more enduring than any individual within it, but is realized only through individuals, and it is transmitted by symbols in the form of language, myth, art, religion, etc.** When does a "culture" become a "civilization"? The answer to this question is quantitative. **Culture becomes civilization when it produces an economic surplus, develops mastery over the environment, and has a relatively complex economic organization, a class system, urban communities, recognized government, systematized law, a form of writing and elevated thought and esthetic patterns.**

Tool Culture. **Cultural anthropologists have** [illegible] to make a virtue of necessity. The [illegible] numerous material remains of prehistoric cultures are the tools and weapons that prevailed. Considerable information about a culture can be derived from a tool. Nor can the importance of the tool in man's development be underestimated. It sharpened his cortico-motor reflexes, developed his sense of spatial relationships, increased his creative powers, extended his muscle power, introduced his first concepts of the possible mechanization of work, expanded his speech powers in order to transmit the tool heritage and begin the important process of division of labor and specialization of work. That this is no exaggeration can be judged by examining the importance of the tool or machine in our own civilization.

THE AGES OF MAN

Tools provide us with the basis for periodizing the cultural history of mankind.

The Eolithic or Dawn Stone Age. The Eolithic or Dawn Stone Age covered the first half million years of proto-human history. It was the time of Java or Peking Man. Its primary tool and weapon was a multiple-purpose eolith (a stone shaped by nature and unaltered by man) which fitted the hand and could be used to stab, cut or hack. In these first days the economy was **collectional**—the gathering of berries, roots, small animals and larvae for food. There is some evidence that speech, language and control of fire appeared at the end of Eolithic—but this is not certain. Nor is there any certainty about the grouping of men. It is assumed that the family was the basic unit of social organization and that kinship groups roamed as hunting packs or herds under the leadership of the strongest and craftiest. *Nothing at all is known of the clothing or type of habitation used for shelter.*

The Paleolithic or *Old Stone Age.* Since the Paleolithic or the Old Stone Age extended from ca. 500,000 B.C. to 10,000 B.C. and since material remains increase abundantly as times become more recent, it has been necessary to divide Paleolithic into **Upper**, which ends about 130,000 B.C., **Middle**, which ends about 70,000 B.C., and **Lower**, which brought the age to an end about 10,000 B.C. While Java and Peking men may have continued on from Eolithic into Paleolithic, the epoch is predominantly that of Heidelberg and Neanderthal and Cro-Magnon men. Spurred by economic and defense needs, Paleolithic men improved the **manufactured tool.** Two types of stone tool industries flourished in Lower and Middle Paleolithic—the "core" and

the "flake." Core tools were produced by knocking chips off a large lump of flint or volcanic glass until it was reduced to a standard form the *coup de poing* or fist hatchet." Flakes were produced by the Levalloisian technique the shape of the tool desired was etched on the core then by either percussion or spatula pressure a flake was detached, the detached pieces were then shaped to desired sharpness by chipping Earliest Paleolithic tools were undifferentiated Over the years, however, the core tool became a primary one, that is, designed to produce secondary or specialized tools for perforating chopping cutting scraping or sawing By the time of Upper Paleolithic, highly specialized tools appeared and took the forms of bone needles, harpoons, pronged fishhooks dart throwers and bows and arrows.

Advances. Tooling revolutionized the food industry of primitive men The mode of economy now became that of *fishing and hunting* The fist-hatchet made the stalking and capture of animals safer and more certain With the invention of the sling the dart and the bow and arrow, man could capture animals at a distance, he was now provided with a relatively permanent food supply With the further invention of the *harpoon* and *fishhook*, an increase in the food supply took place Masters of fire, moreover gave *Paleolithic* men a varied food diet—as well as defense heat and light Now began an increase in creature comforts. Paleolithic men donned sewn clothing made from animal skins, they initiated the permanent residence, first in caves and then in crudely constructed shelters, and their men and women began to ornament themselves with beads necklaces and pendants.

Cultural Advances During Paleolithic. the family grouping of men expanded into larger kinship groups tracing their origin either matri or patri linearly from a common ancestor Out of this kinship grouping came the first cultural institutions—economic political educational and religious Men assumed all the duties of the hunt, women concerned themselves with the collectional and household manufacturing activities Government was probably concerned with the maintenance of internal peace and the mightiest hunters and the older men probably arbitrated conflicts, enforced taboos and distributed food equitably Protection of the hunting lands turned the hunters on occasion into warriors. All strangers were, therefore, suspect But good relations existed among neighboring groups of necessity Often flint supplies gave out and had to be secured outside the locality by trade, or animals were *forced* by sudden climatic change to new grazing lands, or population decline caused by a imbalance of males and females may have threatened the survival of the group

Education was for individual survival Until puberty the child's education was in the hands of the women of the family. Thereafter men took over the boy's training He now underwent a severe initiation which included *fasting, keeping long vigils* and even mutilation he was instructed in proper behavior to people and to things in the world about him, finally, he was taught to hunt safely and efficiently Religious guidance was *fundamental* to the education of both girls and boys for there were many prescriptions and proscriptions to be heeded Remains of burial and funerary practices make clear that late in Paleolithic men began to experience religious thought and feeling It would seem that their religious outlook included concepts of a soul or spirit belonging to each individual and of its persistence after death Natural forces were regarded as being motivated by a mysterious, supernatural power or '*mana*' Later this undifferentiated supernatural force took the shape of spirits or ghosts present unseen, everywhere, and in all things in the universe (animism) These spirits or ghosts were capable, as was perfectly obvious from the great insecurity in which men lived, of inflicting great harm unless propitiated To placate these unseen powers, paleolithic men introduced religious rites. They carved *female figurines* as symbols of fertility with exaggerated sexual organs and worshipped them. They invented sympathetic magic or the practice of destroying an enemy by first mutilating his spirit resident in some effigy of him. They warded off evil by wearing amulets and talismans of beads or pendants Finally, they created a class of professional religious practitioners called shamans who were possessed of powers of healing, divining and casting magical spells

Though he accepted fully a supernatural explanation of the world of nature, paleolithic man was a close observer of things that mattered most to him This was evident in his art work For example on the walls of caves he carved and painted reproductions of the animals which his band hunted—bison mammoth, stags, reindeer, wolves The realism the naturalistic modeling, the use of light and dark masses, the employment of harmonious or agitated rhythms the rigorous attention to detail, the ability to suppress detail to create a center of interest the accuracy and sureness of drawing the arresting of movement and action, the use of polychromatic

footprints etc. Expert anatomists, however, can reconstruct whole bodies from these fragments. Thus they have found that the older the specimen the closer it is to an apelike appearance—absence of forehead and chin and presence of prognathous jaw, prominent supraorbital ridges, taurodontism (*oversized teeth*) and small cranial capacity. The human species developed from the most apelike Java and Peking men (ca. 750,000 years ago) to the less apelike Heidelberg and Neanderthal men (ca. 100,000-50,000 B.C.) and finally to the unapelike Homo sapiens Cro-Magnon. Since Cro-Magnon only one biological change has occurred: the differentiation of man into races. "Race" is determined by measurements of skin coloration, hair forms, skull shapes or cephalic indexes, and gnathic or jaw formations. These measurements are accurate for the *extremes* of racial types only. On the basis of these extremes, scientists classify racial groups as Caucasian, Mongoloid, Negroid, etc. But classification is useless for reason of the infinite gradations between the extremes which resulted from the free intermixture of peoples throughout history.

CULTURE AND CIVILIZATION

Only man is capable of producing a culture and his history *is inseparable from it*. **Culture (in the broadest sense of the term) is the whole of social experience—the knowledges, technics, moral codes, customs and traditions that are transmitted by human groups from generation to generation. Each social group has a unique culture but cultural anthropologists do distinguish these common elements in culture: the basic patterns are stable but with the years change in details, culture is conservative in its ends, but flexible in its means, it is greater and more enduring than any individual within it, but is realized only through *individuals*, and it is transmitted by symbols in the form of language, myth, art, religion, etc.** When does a culture become a civilization? The answer to this question is quantitative. **Culture becomes civilization when it produces an economic surplus, develops mastery over the environment and has a relatively complex economic organization, a class system, urban communities, recognized government, systematized law, a form of writing and elevated thought and esthetic patterns.**

Tool Culture. Cultural anthropologists have learned to make a virtue of necessity. *The* [illegible] numerous material remains of prehistoric cultures are the tools and weapons that prevailed. Considerable information about a culture can be derived from a tool. Nor can the importance of the tool in man's development be underestimated. It sharpened his cortico-motor reflexes, developed his sense of spatial relationships, increased his creative powers, extended his muscle power, introduced his first concepts of the possible mechanization of work, expanded his speech powers in order to transmit the tool heritage and began the important process of division of labor and specialization of work. That this is no exaggeration can be judged by examining the importance of the tool or machine in our own civilization.

THE AGES OF MAN

Tools provide us with the basis for periodizing the cultural history of mankind.

The Eolithic or Dawn Stone Age. The Eolithic or Dawn Stone Age covered the first half million years of proto-human history. It was the time of Java or Peking Man. Its primary tool and weapon was a multiple purpose eolith (a stone shaped by nature and unaltered by man) which fitted the hand and could be used to stab, cut or hack. In these first days the economy was collectional—the gathering of berries, roots, small animals and [illegible] for food. There is some evidence that [illegible] language and control of fire appeared at the end of Eolithic—but this is not certain. Nor is there any certainty about the grouping of men. It is assumed that the family was the basic unit of social organization and that [illegible] groups roamed as hunting packs or herds under the leadership of the strongest and craftiest. Nothing at all is known of the clothing or type of habitation used for shelter.

The Paleolithic or Old Stone Age. Since the Paleolithic or the Old Stone Age extended from ca. 500,000 [illegible] and since material remains increase [illegible] as times become more recent, it has been [illegible] to divide Paleolithic into Upper which ends about 130,000 B.C., Middle which ends about [illegible], and *Lower* which brought the age to an end about 10,000 B.C. While Java and Peking men may have continued on from [illegible] Paleolithic [illegible] predominantly [illegible] Heidelberg and Neanderthal and Cro-Magnon men. [illegible] economic and defense needs [illegible] *manufactured tool*. [illegible] Lower and Middle Paleolithic—the "core" and

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The effect is one of motionless eternity. In the Egyptian language a sculptor was "He-who keeps-alive." How Egyptian sculptors strove for eternal life can best be seen in their sculpted portraits. These fall somewhere between lifeless masks and naturalistic reproductions; there is life in the features but eternity in the abstract geometrical form

"Minor Arts." Egyptian craftsmen strove for beauty in adornment. Elaborate design, rich color and exquisite workmanship characterized the rugs, tapestries, cushions, furniture, vases, vessels and bowls which adorned the homes of the wealthy. Out of gold, silver, carnelian, felspar, lapis lazuli and amethyst Egyptian jewelers carved remarkable pendants, rings, bracelets and mirrors. Music, too, had a rich development and composers had lutes, harps, sistrums (almost like castenets), flutes and lyres to work with

Egyptian Philosophy. No record exists of systematic philosophizing by Egyptian thinkers. Senefru's Priest (ca 2900 B.C.), Ptahhotep (ca. 2600 B.C.), Ipuwer (ca 2000 B.C.) and the "Eloquent Peasant" (ca 1800 B.C.) were, at best, practical or denunciatory moralists. They stressed **rules of conduct** which enforced the conservatism, the social status and principle of acceptance inherent in the philosophy of Ma'at, or they denounced the absence of these virtues during periods of public dissatisfaction. The ability of Egyptians to think abstractly was, apparently, confined to their *religious* theorizing

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CHAPTER TWO

THE LEGACY OF THE ANCIENT NEAR ORIENT

MESOPOTAMIA

The Land. *Mesopotamia* lay between two rivers, the Tigris and the Euphrates. In ancient days it was roughly divided by the 34th parallel—Assyria to the north and Babylonia to the south. Of the two, Babylonia was the richer for it lay in the "fertile crescent," an arc of soil extending from the Persian Gulf to the Mediterranean Sea and made productive by annual inundation of the twin rivers. Babylonia was itself divided into Akkad in the north and Sumer in the south. The first civilization in Mesopotamia was in Sumer on the delta, that is, amid the richest deposit of alluvial soil. To this extent, Mesopotamia paralleled Egypt. Unlike Egypt, however, there were no natural boundaries in Mesopotamia to protect it from inroads by neighboring barbaric tribes. Mesopotamia's open geography and her attractive wealth in the south made her a crossroad of conquerors and her tri-millenial history was the scene of the rise and fall of a large number of empires. In spite of this political turbulence, the first culture which arose, the Sumerian, imposed itself upon all the nations in the area

SUMERIAN CIVILIZATION

Politics. Sumeria was a geographical expression rather than a political state. In reality there were a number of "city-states" there—*Ur*, *Lagash*, *Kish*, Sumer—each ruled by a *patesi* or priest-king who directed the worship, defense and engineering works of his tiny kingdom. Patesis built temples, maintained standing armies and organized irrigation projects. Little is known of these enterprising individuals beyond their names—Mesanni-padda of Ur, Meslim of Kish, Ur-Nana of Lagash, Lugalzaggizi of Erech—and of their petty wars. Imperial possibilities in the Mesopotamian Valley were first probed by Sargon I, a usurper to the throne of Akkad. He reduced the cities in Babylonia to dependencies by conquest or threat of conquest. Then he turned northwestward and brought all of Syria under his aegis. This operation opened a number of protected trade routes leading to Babylonia and resulted in a sharp increase in the wealth of the empire. Sargon's grandson, Naram Sin, extended the eastern frontiers of the empire. Conquest however, bred resistance and the weaker rulers that followed Naram-Sin were unable to hold back the Gutium, a barbaric tribe from the east. The Gutium ruled Sumeria for 125 years and were overthrown, finally, by Utu hegal of Erech. A brief revival of Sumerian civilization followed and reached its height under Dungi (ca 2150 B.C.) However, simultaneous blows by the Amorites from the west and the Elamites from the east destroyed the Sumerian civilization; it disappeared as a national entity

converted it into secret lore to be transmitted from father to son, an agricultural economy did not encourage new ventures and fostered magical rites instead of experimental methods, and almost universal illiteracy created poverty of thought and a superstitious world-outlook

EGYPTIAN ART

Characteristics Artistic genius flourished in each of the main periods of Egyptian history It was however, a group genius The individual artist was submerged in the production of conventionalized art works which followed the canons and traditions first set down in the third millenium B.C. Tradition accorded primacy to architecture Thus sculpture and painting were employed to adorn the walls of temples tombs and palaces An architectural spirit invaded the creation of such huge solid sculptures as the Sphinx the columns the obelisks and the colossal statues of the pharaohs Even the smallest figurine gave the impression of being a large scale monumental carving Since monuments stress the eternal, architects and sculptors alike sought to eliminate all unessential details to capture the enduring likeness of things Finally, art always was in the service of religion no matter how secular the subject

Architecture Egyptian architecture took the forms of the tomb the temple and the palace Representative architecture in the Old Kingdom was the pyramid Pyramids evolved out of *mastabas* superstructures over graves Mastabas had two rooms —a chapel for services to the *ka* and a cellar of a statue of the deceased Mastaba walls were lined with painted reliefs reproducing the environment of the dead man When mastabas of diminishing size were heaped one upon another the step pyramid such as that of Zoser at Saqqara was created Now the original chapel and cellar were elaborated until they became temples, colonnaded halls shrines ceremonial courtyards and the like In its final form—the pyramid—all of these tendencies were combined into a four part architectural scheme the pyramid itself consisting of the burial chamber true and false chambers and shafts to permit the light of the dog star and pole star to enter the burial chamber the chapel adjoining the pyramid on the east for offerings and ceremonial a covered causeway leading over the cliffs to the pyramid and a "Valley temple" the vestibule of the causeway Guarding this complex of buildings was a great Sphinx, a portrait of the [illegible] with the body of a [illegible] [illegible] of the [illegible] derived from its towering domination of the area, a domination achieved by the principle of contrast of its great height with the flat desert and the low lying necropolises (cemeteries), of the smooth faced, iridescent surface of the pyramid with the [illegible] granulated sands around it It imposed on its viewer the sense of their own puniness in the face of the eternal, even Caesar and Napoleon were momentarily humbled before it

Decline in pharaonic power during the Middle Kingdom promoted the construction of the [illegible] which consisted of chambers dug out of the [illegible] facing the Nile. These excavations took on architectural form when their entrances were adorned with facades of columns colossi and sphinxes and preceded with the usual complex of temples and gardens The rock tomb of Queen Hatshepsut at Deir al Bahar is an outstandingly beautiful example of this type of Egyptian architecture

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Sculpture Characteristic of Egyptian sculpture [illegible] the colossal statue of the pharaoh [illegible] [illegible] [illegible] portraiture that [illegible] human bodies with the heads of animals wall reliefs combining intaglio or incision and cameo or low relief (this combined method is sometimes designated as coelanaglyphic), descriptive perspective in relief murals and free standing statues, that is each object was drawn from the perspective from which it could be most fully seen thus ponds were drawn as seen from above trees and animals from the profile the human figure—head from the profile [illegible] [illegible] from the front [illegible] from the [illegible]

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Politics Sumeria was a geographical expression rather than a political state. In reality there were a number of "city states" there—*Ur Lagash Kish,* Sumer—each ruled by a *patesi* or priest king who directed the worship defense and engineering works of his tiny kingdom. Patesis built temples, maintained standing armies and organized *irrigation* projects. Little is known of these enterprising individuals beyond their names—Mesanni padda of Ur Mesilim of Kish, Ur Nana of Lagash, Lugalzaggisi of Erech—and of their petty wars. Imperial possibilities in the Mesopotamian Valley were first probed by Sargon I a usurper to the throne of Akkad. He reduced the cities in Babylonia to dependencies by conquest or threat of conquest. Then he turned northwestward and brought all of Syria under his aegis. This operation opened a number of protected trade routes leading to Babylonia and resulted in a sharp increase in the wealth of the empire. Sargon s grandson, Naram Sin, extended the eastern frontiers of the empire. Conquest however bred resistance and the weaker rulers that followed Naram Sin were unable to hold back the Gutium, a barbaric tribe from the east. The Gutium ruled Sumeria for 125 years and were overthrown finally by Utu hegal of Erech. A brief revival of Sumerian civilization followed and reached its height under Dungi (ca 2150 B.C.) However simultaneous blows by the Amorites from the west and the Elamites from the east destroyed the Sumerian civilization it disappeared as a national entity

converted it into secret lore to be transmitted from father to son, an agricultural economy did not encourage new ventures and fostered magical rites instead of experimental methods, and almost universal illiteracy created poverty of thought and a superstitious world-outlook.

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Eschatology (the Doctrine of Last Things.) Hebraic eschatological thought was based upon apocalyptic utterances of the prophets, these apocalypses were divine revelations of things to come The future of mankind followed from the Hebrew conception of history Since God was active in the affairs of men, He was concerned with seeing that His will be done Hence, Jews looked forward to a culmination of history in a Last Judgment when the good would be rewarded and the evil punished God would judge his sons as a stern Father, mercifully but firmly As men had sown, so would they reap

Finally, the Hebrews believed that the coming of the Last Judgment would be preceded by the

converted it into secret lore to be transmitted from father to son, an agricultural economy did not encourage new ventures and fostered magical rites instead of experimental methods, and almost universal illiteracy created poverty of thought and a superstitious world outlook

EGYPTIAN ART

Characteristics Artistic genius flourished in each of the main periods of Egyptian history It was, however, a group-genius The individual artist was submerged in the production of conventionalized art works which followed the canons and traditions first set down in the third millennium B.C. Tradition accorded primacy to architecture Thus sculpture and painting were employed to adorn the walls of temples, tombs and palaces An architectural spirit invaded the creation of such huge, solid sculptures as the Sphinx the columns, the obelisks and the colossal statues of the pharaohs Even the smallest figurine gave the impression of being a large scale monumental carving Since monuments stress the eternal, architects and sculptors alike sought to eliminate all unessential details to capture the enduring likeness of things Finally, art always was in the service of religion no matter how secular the subject [illegible]

Architect [illegible] sue for violation of contract [illegible] consonants [illegible] vowels) This was their outstanding contribution to civilization

THE HEBREWS

Foundations It is believed today that the Hebrews arose from a great commingling of Semitic speaking tribes like the Aramaeans Edomites Ammonites and Canaanites and non Semitic like the Anatolians and Hittites. According to their own traditions, their ancestors originating in Babylonian *Ur* were led into southern Palestine by Abraham and his sons about 1500 B.C. At this time the Hebrews were nomadic cattle and sheep herders During a period of Egyptian weakness some Hebrews settled alongside the Egyptian delta thrived for a while (the Joseph story) were then enslaved —perhaps by Rameses II—and were finally rescued from their rebellious involuntary servitude by Moses who also led them to the worship of Jahweh and gave them the rudiments of law and social organization This was about 1150 B.C. After long years of desert wandering the Hebrews came to the east bank of the Jordan River, there they

from its towering domination of the area, a domination achieved by the principle of contrast of the great height with the flat desert and the low lying necropolises (cemeteries), of the smooth faced iridescent surface of the pyramid with the broken granulated sands around it It imposed on its viewers the sense of their own puniness in the face of the eternal, even Caesar and Napoleon were momentarily humbled before it

Decline in pharaonic power during the Middle Kingdom promoted the construction of the tombs which consisted of chambers dug out of the hills facing the Nile These excavations took on architectural form when their entrances were adorned with facades of columns, colossi and sphinxes and preceded with the usual complex of temples and gardens. The rock tomb of Queen Hatshepsut at Deir al Bahar is an outstandingly beautiful example of this type of Egyptian architecture

With the rise of the priesthood during the Empire Period the temple became the primary architectural form Those of Amon Ra at Karnak and of Horus at Luxor are typical of temple style The style is designated as pylon. In a typical pylon temple one proceeded from an avenue of recumbent animals past obelisks and colossi through a [illegible] separating the pylons or facades of the structure into [illegible] The court led to a roofed hypo[illegible] [illegible] and the [illegible] con[illegible] and [illegible] extended Hebrew domination east [illegible] and founded a new capital at Jerusalem. At Jerusalem the worship of Jehovah was raised to new spiritual heights as is evidenced in the many Psalms composed (according to tradition) by David himself

Under King Solomon (975-935 B.C.), the central administration of the Hebrew kingdom achieved near Oriental splendor Solomon expanded the power of the Hebrews by deft diplomacy and foreign alliance by controlling all trade routes with fortified points by wise administration of the kingdom, a wisdom that became proverbial He strengthened the religious faith of the Hebrews by constructing a temple at Jerusalem out of stone and cedar wood to house the sacred Ark of the Covenant. Temple worship in turn, stimulated ritualism and priestly domination

Division and Dispersal. Solomon's luxurious living was achieved by oppressive taxation and forced labor his Oriental despotism and related moral standards was achieved at the expense of ignoring or suppressing widespread moralistic protest After his death discontent turned to revolt and resulted in a suicidal schism of the Hebrew

The effect is one of motionless eternity In the Egyptian language a sculptor was "He-who-keeps-alive How Egyptian sculptors strove for eternal life can best be seen in their sculpted portraits. These fall somewhere between lifeless masks and naturalistic reproductions there is life in the features but eternity in the abstract geometrical form

"Minor Arts." Egyptian craftsmen strove for beauty in adornment. Elaborate design rich color and exquisite workmanship characterized the rugs, tapestries cushions, furniture vases, vessels and bowls which adorned the homes of the wealthy Out of gold silver carnelian felspar lapis lazuli and amethyst Egyptian jewelers carved remarkable pendants, rings, bracelets and mirrors Music, too had a rich development and composers had lutes, harps, sistrums (almost like castenets), flutes and lyres to work with

Egyptian Philosophy No record exists of systematic philosophizing by Egyptian thinkers. Senefru's Priest (ca 2900 B.C.) Ptahhotep (ca. 2600 B.C.) Ipuwer (ca 2000 B.C.) and the 'Eloquent Peasant' (ca 1800 B.C.) were at best practical or denunciatory moralists. They stressed rules of conduct which enforced the conservatism the social status and principle of acceptance inherent in the philosophy of Ma at or they denounced the absence of these virtues during periods of public dissatisfaction The ability of Egyptians to think abstractly was, apparently, confined to their religious theorizing

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CHAPTER TWO

THE LEGACY OF THE ANCIENT NEAR ORIENT

MESOPOTAMIA

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Art. Hittite art consisted of the usual fabrication of animal figurines, jugs and goblets, ornaments, primitive stone idols, polychromatic pottery with geometric decor and the like. Glyphic cylinder seals were beautifully incised. Monumental reliefs were picturesque and vividly narrative. Hittites executed some sculpture in the round and passed the concept of the winged lion on to the Assyrians who elaborated this device into fine art.

PHOENICIA

The impact of tiny Phoenicia upon world civilization was, in the long run, greater than that of the mightier Hittites. Phoenicia was a land of city states—Tyre, Sidon, Byblos and Beirut—joined in a loose union under the hegemony of the king of Tyre. It fronted directly upon the Mediterranean Sea and developed expert maritime prowess. As a result, the Phoenicians were the first **explorers** in history, the discoverers, for example, of England and its rich [illegible] in

wrested the land from the dominion of the Moabites and Ammonites. Emboldened with success, the Hebrews crossed over the Jordan and after long and arduous years of battle defeated the Edomites and Canaanites for the possession of Palestine. Defeat of these two enemies was accomplished piecemeal, tribe by tribe, for there was as yet no unity among the tribes of the Hebrews. In adapting to the new land and an agricultural-commercial way of life, the Hebrews succumbed to many Canaanite influences, particularly that of Baal worship, that is, nature-worship of the gods of fertility. National unity and the purity of their faith were the major problems to be solved at this time (ca. the eleventh century B.C.).

Unity and Purity. Unity was imposed on the Hebrew nation from without. Incursions of Indo-European and Greek tribes into the lands of the eastern Mediterranean compelled a tribe of Philistines to move into southern Palestine. The Hebrews were either subjugated by these superior warriors or driven into the hills. About 1025 B.C. the Hebrews regrouped under the leadership of Saul who began the assault on the Philistines, but [illegible] against the Philistines was registered by

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them, but they were cautioned in their sacred writings, the Zend-Avesta, that Mazda would one day conquer Ahriman, on that day there would be a Last Judgment (*following the arrival of a messiah*), the good would be sent to Paradise, the wicked to Hell. Among the wicked would be those guilty of gluttony, sloth, pride, etc., the good would have kept their contracts, obeyed their rulers, given alms to the poor, etc.

Persian kings claimed to live by the words of Zoroaster and to rule with righteousness and justice. In their turn, the people worshipped in Zoroastrian temples ruled over by the Magi, or priests. The symbol of Persian worship was the sacred fire kept eternally burning by generations of Magi.

Zoroastrianism was a great advance over previous Sumerian faiths. Polytheism was supplanted by a simpler dualism, religion by ritual gave way to religion by ethical behavior, pessimism and hedonism surrendered to a more optimistic hope for the future and to life guided by principle rather than appetite.

CRETE

Between Persia and Ancient Greece lay the Aegean Sea and around that sea there flourished a number of civilizations which became transitional to the Greek. Earliest of these was the Minoan civilization which flourished on the island of Crete and which was revealed to the modern world by the brilliant excavations about 1900 (A.D.) of SIR ARTHUR EVANS. Knowledge of the Minoan civilization is still limited because its language is still undeciphered, what is known is due to archaeological discoveries. From these it is known that Minoan civilization flourished between 3000 and 1200 B.C. In this period, they dominated the Mediterranean sea with their trade and military power.

Their power was manifest in the mighty cities which they built at Cnossus and Phaestus on the island itself. Cnossus for example, was dominated by the king's palace which was at least two stories high, contained a maze of living rooms, store rooms, workshops, offices, etc., was equipped with plumbing that provided running water and efficient sewage. Attached to the palace were factories which turned out articles for export—pottery, textiles and metal goods.

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CHAPTER FOUR

THE GLORY THAT WAS GREECE

Introduction. Historians rank ancient Greece as the first of the 'western' civilizations. In their enthusiasm, however, they sometimes underrate the Oriental contributions to the formation of the Greek mind. Oriental ideas in science, technology, philosophy and religion were imbibed by the Greeks when they absorbed the lands across the Aegean Sea. Greeks adopted and expanded the Phoenician alphabet. They borrowed freely Oriental forms of coinage and credit financing and their existence depended to a great extent upon their economic relationship with the Oriental world. Greek

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Nonetheless, there is considerable justification in proclaiming the Greeks a people apart from the Oriental cultural tradition At the height of their civilization, the cultural values of the Greeks included humanism, freedom, rationalism and idealism—values otherwise virtually unknown in the world of the ancient Orient.

Humanism stressed the importance of man and his happiness in the here and now, not in some shadowy after life This emphasis on happiness led the Greeks to invent many forms of freedom—the city state, the direct democracy, freedom of speech, etc Rationalism led them to reject institutionalized religion and the omnipotence of a self aggrandizing priesthood and to substitute a spirit of free inquiry in the search for truth and for moral and rational self-control Idealism was linked by them with the quest for perfection, beauty and balance. These values combined to nourish their creative imagination and resulted in the production of "classics," that is, immortal works in art, literature, philosophy, political theory, mathematics and mythology These 'classics" are some of the sources of western culture.

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Zoroastrianism was a great advance over previous Sumerian faiths. Polytheism was supplanted by a simpler dualism; religion by ritual gave way to religion by ethical behavior; pessimism and hedonism surrendered to a more optimistic hope for the future and to life guided by principle rather than appetite.

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eldest son of all family holdings, desire for adventure coupled with improved methods of navigation, political discontent, the search for commercial outlets or new sources of mineral and timber supplies. Colonies were usually collective municipal enterprises and many overseas colonies were controlled by the homeland. This colonization extended from the Pillars of Hercules (Gibraltar) to the Black Sea. There were settlements in what is now Spain, France (Marseilles), Piedmont, Corsica, most of Sicily (*Magna Graecia*) and southern Italy, Yugoslavia, Constantinople, Egypt, and Libya. The significance of this emigration and colonization can hardly be exaggerated: it meant the extension of Greek or Western Civilization to virtually the entire Mediterranean basin; at the same time, it meant the increase of wealth which followed upon colonization made possible the flowering of the Greek genius. Agriculture expanded, maritime trade blossomed; this in turn encouraged production in Greece of articles for export—pottery, textile, mineral, wool, dye and shipbuilding industries flourished; labor shortages increased slave gathering; increased trade spread the use of coinage and systems of credit; surpluses of wealth deepened the division between rich and poor but also made the class structure of the Greeks more fluid by creating a middle or commercial class whose wealth did not depend on land ownership. Noble now fought merchant, merchant fought artisan, noble fought peasant, and the result was a social mobility that led to the invention of many new political forms which were handed on to future civilizations.

POLITICAL DEVELOPMENTS IN ANCIENT GREECE

Each city state had its own complex history, but we shall consider only the history of the two city states that early rose to commanding position—Sparta and Athens. Their ways of life were so contradictory, their influence on history so diverse that they provide drama as well as centers of attention.

Sparta. One modern historian proclaims the history of Sparta as an "interesting example of arrested development." Yet, when Plato sought a model for his utopian city state in *The Republic*, he selected Sparta. Sparta's origin was most nearly "pure Dorian," for it was the barbaric Dorian tribes that descended on Laconia (ca. 1100 B.C.) and built a kingdom there. From the beginning their kingdom was a "closed" or stratified society. Most of the natives were enslaved as "helots"; some were made "free neighbors," but were denied political rights or the freedom to enter the ruling class by intermarriage. In these days the Spartans mixed severity with toleration in their rule and out of this spirit of toleration came a Spartan art—fine pottery and delicate ivory carvings, and music such as Terpander's martial meters, Thaletus's patriotic hymns, Tyrtaeus's victory odes and Alcman's love songs. All this happened before the Messenian Wars.

Messenian Wars 736-716 B.C. In 736 B.C. Sparta conquered her neighbor Messenia using "border incidents" as an excuse. The Messenian population was reduced to "free neighbor" and helot status and the lands of the nobles were confiscated and divided. In 650 B.C., the subjugated Messenians revolted, won the support of a number of Greek city states, and fought the Spartans to a standstill for twenty years before they were crushed again. This war brought to the Spartan rulers the terrifying realization that they were a mere 30 000 trying to dominate 120 000 "free neighbors" and 210 000 helots, one for every ten that despised their harsh rule. Hereafter, all of Sparta was placed under severe martial law, and the creative spark in Spartan life was snuffed.

Lycurgus. Tradition ascribed the creation of the new Spartan state to a lawgiver Lycurgus (probably mythical). Three castes were created by him and given geographic location. In the center were the Spartiates, a pure and simple military caste. They lived under a system of state communism and in constant preparedness for war. Surrounding them were the helots or state **serfs**; as serfs they could not be sold, shifted, freed or put to death by anyone but the state. Their conditions were miserable and their mood was continuously rebellious, therefore **secret police** watched them continuously and special squads of Spartan youth were authorized to kill any helot whom they suspected of rebellion. In the outer ring were the **businessmen** and they were placed outside to serve as dams to the helots; they were exempt from military discipline, were given a monopoly of the privilege of trade, but were prohibited from intermarrying with the Spartiates, were heavily taxed and subject, in emergency, to draft into the heavy infantry.

Militarism. Military training of Spartiates began at infancy. Defective infants were destroyed. At seven boys were taken from home and placed in barracks under older youths. They were then hardened by exposure, near starvation and flogging. Lying and stealing were encouraged when success-

ful. At twenty, the survivors married by compulsion and began military training As warrior husbands they lived and dined in common they saw their wives occasionally or by stealth At thirty they became citizens and full fledged members of the armed forces The Spartiates sought to produce hardy warriors by building the bodies of the mothers too girls got the same physical training as the boys and were famed for their physical prowess and beauty They were even more famed for the Stoic courage they exhibited in giving their husbands and sons to the war machine Under such conditions an invincible fighting force was produced and it dominated the military scene for two centuries Thereafter the system declined rapidly The remaining 10 000 Spartiates dwindled to 1000 the land system broke down the treasury was d

[illegible] Sparta left posterity nothing but a terrible example of man's infinite capacity for the use of some virtues to destroy all values

Government Among themselves the Spartiates enjoyed democratic rule Power to legislate was lodged with a popular assembly made up of privileged Spartiates thirty years of age or older The assembly chose a council and five *ephors* who served as magistrates secretaries of foreign affairs, and presiding officers of the assembly The council had 28 members 60 years of age or older and two "kings" They were chosen from a limited group of noble families and served as chief executives and as the supreme criminal court they could check on the acts of the assembly The kings were council members, priests and army commanders They were privileged, but powerless Check and balance then, characterized the Spartan government

The Peloponnesian League On the Pelopon[illegible]
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revolt was suppressed, Sparta turned on and de[illegible] when the feated Argos. The allies of Argos (Elis, Corinth Sicyon Megara, Aegina, Troezen and Argolis) now capitulated to Spartan superiority and made an alliance with Sparta. The resulting Peloponnesian League was a defensive-offensive alliance to which members contributed funds and soldiers in time of war Members met in a congress, and at their meeting Sparta had as many votes as the others combined

Athens Spartanism was as much Greek as Athenianism but it was Athens that produced the glory that was Greece In this 'school of Hellas there appeared within three generations a statesman like PERICLES, tragic poets like AESCHYLUS SOPHOCLES and EURIPIDES, historians like HERODOTUS and THUCYDIDES sculptors like PHIDIAS and philosophers like PLATO and ARISTOTLE, and an architecture often matched but never exceeded in qualities of simplicity and beauty In the achievements of Athens are the true foundations of Western Civilization

Evolution of a Democratic City State Athenian democracy must not be confused with its modern counterpart. It was not based upon equality, at its height Athenian democracy excluded aliens, women and slaves from a share in government. The active citizen force in 430 B.C. numbered no more than 30 000 out of a population of about 250 000 free persons. Throughout its history, citizenship remained restricted Athenian democracy, then, was democracy for the few For the few democracy conferred the rights of individual freedom In all other ancient societies the individual was submerged in the community, men lived in the mass and as a mass In Athens, however, there evolved the concept that the body politic existed primarily so that individualized citizens could realize their egos, ambitions capacities and talents in full Political institutions were adapted in the course of centuries, to this end and when they were fully evolved by the middle of the fifth century, the Athenians were enjoying the *forms* of democracy Later ages merely added more substance to these forms.

Origins. Athens advanced to democracy by slow, rational stages According to Athenian legend it was Theseus who first united Attica under Athens and in a common citizenship Her history as a united city state began with a kingship in the Homeric form but kings had disappeared some time before the eighth century B.C. and were re[placed] by an oligarchy, the rule of a few nobles who were the largest landowners in Attica Since the political forms by which these landed oligarchs ruled were capable of democratic expansion, they are worth some attention Sovereign power was located in the Council of the Areopagus in which the nobles held life membership Executive and judicial power was delegated to an *Archonate* of nine members serving one year terms only Five of these archons were lawmakers and responsible to the Areopagus one was a figurehead king with priestly office, another was a chief justice and the last was the commander in-chief of the armed

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Each city state had its own complex history, but we shall consider only the history of the two city states that early rose to commanding position—**Sparta and Athens** Their ways of life were so contradictory their influence on history so diverse that they provide drama as well as centers of attention

Sparta. One modern historian proclaims the history of Sparta as an interesting example of arrested development' Yet, when Plato sought a model for his utopian city state in *The Republic* he selected Sparta Sparta's origin was most nearly pure Dorian," for it was the barbaric Dorian tribes that descended on Laconia (ca 1100 B.C.) and built a kingdom there From the beginning their kingdom was a "closed" or stratified society Most of the natives were enslaved as "helots"; some were made "free neighbors," but were denied political rights or the freedom to enter the ruling class by intermarriage In these days the Spartans mixed severity with toleration in their rule and out of this spirit of toleration came a Spartan art—fine pottery and delicate ivory carvings, and music such as Terpander's martial meters Thaletus's patriotic hymns, Tyrtaeus's victory odes and Alcman's love songs All this happened before the Messenian Wars.

Messenian Wars 736-716 B.C. In 736 B.C. Sparta conquered her neighbor Messenia using "border incidents' as an excuse. The Messenian population was reduced to "free neighbor" and helot status and the lands of the nobles were confiscated and divided In 650 B.C., the subjected Messenians revolted, won the support of a number of Greek city states, and fought the Spartans to a stand still for twenty years before they were crushed again This war brought to the Spartan rulers the terrifying realization that they were a mere 30 000 trying to dominate 120 000 'free neighbors' and 210 000 helots one for every ten that despised their harsh rule Hereafter, all of Sparta was placed under severe martial law, and the creative spark in Spartan life was snuffed

Lycurgus Tradition ascribed the creation of the new Spartan state to a lawgiver named Lycurgus (probably mythical) Three castes were created by him and given geographic location In the center were the **Spartiates**, a pure and simple military caste They lived under a system of state communism and *in constant preparedness for war Surrounding them* were the helots or state **serfs**; as serfs they could not be sold shifted freed or put to death by anyone but the state Their conditions were miserable and their mood was continuously rebellious, therefore, **secret police** watched them continuously and special squads of Spartan youth were authorized to kill any helot whom they suspected of rebellion In the outer ring were the **businessmen** and they were placed outside to serve as dams to the helots they were exempt from military discipline, were given a monopoly of the privilege of trade, but were prohibited from intermarrying with the Spartiates were heavily taxed and subject, in emergencies to draft into the heavy infantry

Militarism Military training of Spartiates began at infancy Defective infants were destroyed At seven boys were taken from home and placed in barracks under older youths They were then hardened by exposure near starvation and flogging Lying and stealing were encouraged when success

ful At twenty, the survivors married by compulsion and began military training As warrior-husbands they lived and dined in common they saw their wives occasionally or by stealth. At thirty they became citizens and full fledged members of the armed forces The Spartiates sought to produce hardy warriors by building the bodies of the mothers too girls got the same physical training as the boys and were famed for their physical prowess and beauty They were even more famed for the Stoic courage they exhibited in giving their husbands and sons to the war machine Under such conditions an invincible fighting force was produced and it dominated the military scene for two centuries Thereafter the system declined rapidly The remaining 10 000 Spartiates dwindled to 1000, the land system broke down the treasury was emptied by war All human values had disappeared —intellectualism imagination, free thought, free expression, morality and home life Sparta left posterity *nothing* but a terrible example of man s infinite capacity for the use of some virtues to destroy all values.

Government *Among themselves*, the Spartiates enjoyed democratic *rule* Power to legislate was lodged with a popular *assembly* made up of privileged Spartiates *thirty years of age or older* The assembly chose a *council* and *five ephors* who served as magistrates, secretaries of foreign affairs, and presiding officers of the assembly The council had 28 members, 60 years of age or older and two "*kings*" They were chosen from a limited group of noble famil es and served as chief executives and as the supreme criminal court they could check on the acts of the assembly The kings were council members, priests and army commanders They were privileged but powerless Check and balance, then, characterized the Spartan government

The Peloponnesian League *On* the Peloponnesus only Argos challenged Spartan overlordship it was Argos that led the allied forces supporting the Messenians in their revolt against Sparta When the revolt was suppressed, Sparta turned on and defeated Argos. The allies of Argos (Elis, Corinth Sicyon, Megara, Aegina Troezen and Argolis) now capitulated to Spartan superiority and made an alliance with Sparta The resulting Peloponnesian League was a defensive-offensive alliance to which members contributed funds and soldiers in time of war Members met in a congress, and at their meeting Sparta had as many votes as the others combined

Athens Spartanism was as much Greek as Athenianism but it was Athens that produced the glory that was Greece" In this 'school of Hellas there appeared within three generations a statesman like PERICLES, tragic poets like AESCHYLUS SOPHOCLES and EURIPIDES, historians like HERODOTUS and THUCYDIDES sculptors like PHIDIAS and philosophers like PLATO and ARISTOTLE and an architecture often matched but never exceeded in qualities of simplicity and beauty In the achievements of Athens are the true foundations of Western Civilization

Evolution of a Democratic City State Athenian democracy must not be confused with its modern counterpart. It was not based upon equality, at its height, Athenian democracy *excluded* al ens, women and slaves from a share in government. The active *citizen force in 430 B.C.* numbered no more *than 30 000 out of* a population of about *250 000 free persons* Throughout its history, citizenship *remained restricted* Athenian democracy, then, was *democracy for the few* For the few democracy *conferred the rights of* **individual freedom** In all *other* ancient societies the individual was submerged *in the community*, men lived in the mass and as a *mass* In Athens, however, there evolved the concept that the body politic existed primarily *so that* individualized citizens could realize their egos, *ambitions* capacities and talents in full. *Political institutions* were adapted, in the course of centuries, to this end, and when they were fully evolved, by the *middle* of the fifth century, the Athenians were enjoying the *forms* of democracy Later ages merely added more substance to these *forms*

Origins Athens advanced to democracy by slow, rational stages *According* to Athenian legend it was Theseus who first united Attica under Athens and in a common citizenship Her history as a united city state began with a kingship in the Homeric *form*, but kings had disappeared some time before the eighth century B.C. and were replaced by an oligarchy, the rule of a few nobles who were the largest landowners in Attica Since the political *forms* by which these landed oligarchs ruled were capable of *democratic expansion*, they *are* worth some attention. Sovereign power was located in the Council of the Areopagus in which the nobles held life membership Executive and judicial power was delegated to an *Archonate* of nine members serving one year terms only Five of these archons were lawmakers and responsible to the Areopagus, one was a figurehead king with priestly office, another was a chief justice and the last was the commander in-chief of the armed

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new division of the Athenian citizenry into ten "tribes." The aristocratic Council of 400 was replaced by a Council of 500 made up of 50 delegates from each of the "tribes. Each tribe was expected to provide the army with a regiment and a general, thus the army was "democratized A direct democracy was instituted every citizen was expected to serve either in the Assembly which voted on the proposals of the Council of 500, declared war or made peace, voted appropriations or elected archons, or to serve in the Council of 500 itself, the body which prepared legislation and administered all laws passed by the Assembly, or to serve on citizen juries, each consisting of 501 members (such as that which tried Socrates), which decided by secret ballot on cases brought before it, and, of course, to serve in the army when called To prevent the return of tyranny, Cleisthenes introduced the procedure of ostracism of those who threatened the peace or democracy of the state Party strife was reduced, finally, by having all offices filled by lot. Athenian democracy had now reached a high point.

Pericles (500-c. 429 B C.) *This greatest statesman of antiquity who ruled Athens as a "political boss" for thirty years and who introduced the idea of payment for public services could say with* justified pride

> Our constitution does not copy the laws of neighboring states we are rather a pattern to others than imitators ourselves. Its administration favors the many instead of the few ... democracy ... justice to a ... standing ... tion for ... lowed to ... erty bar the way ... nor again does pov ... Nor are these the only points in which our city is worthy of admiration. We cultivate refinement without extravagance and knowledge without effeminacy, wealth we employ more for use than for show and place the real disgrace of poverty not in owning to the fact but in declining to struggle against it. Our public men have besides politics, their private affairs to attend to and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters for unlike any other nation, regarding him who takes no part in these duties not as unambitious but as useless, we Athenians are able to judge at all events if we cannot originate, and instead of looking on discussion as a stumbling block in the way of action, we think it an indispensable preliminary to a wise action In short, I say that as a city we are the school of Hellas (Thucydides, *History of the Peloponnesian War*)

This brief citation, summarizing the goals of the democratic state for all time, was part of a funeral oration delivered on the occasion of memorial services to the Athenians who had fallen in the Peloponnesian War between Athens and Sparta.

THE WARS OF ANCIENT GREECE

The Greek nations were forced to fight their way to freedom because they were caught between the Persian Empire expanding westward from Asia Minor and Carthage expanding eastward from North Africa The Persian menace first struck the Ionian Greeks who were resident in Asia Minor, by 546 B.C. Cyrus had subdued all the Greek cities there Mainland Greece was now faced with the possibility that the Persians would cross over the Hellespont into Europe Already the Persians were seeking to dominate the sea trade on the Mediterranean When therefore, Aristagoras in 499 B.C. led the Ionian cities in revolt against DARIUS, Athens risked the fury of the Persians by sending them naval assistance, Sparta refused to send aid Darius gathered tremendous land and naval forces for an assault on Greece itself

The Persians first landed at **Marathon** (490 B.C.) This direct threat to the independence of all the Greeks failed to unify them, the Athenian army was left to face the Persians alone Under the military leadership of Miltiades and Callimachus the Persians were routed and driven into the sea. The results of this victory were immense it showed that the Persians were not invincible; it delayed a second Persian attack for ten years, it began the Athenian leadership of Greece, it spelled the end of the tyranny as a form of government (for the Persians were fostering this form on the Ionian shore), it inspired the great classics of Aeschylus and Herodotus, it ensured that "western civilization" as opposed to 'oriental civilization' would prevail in Europe Of more immediate value, it forced the Greek cities to unite against the certainty of the second attack.

This attack came in 480 B.C. XERXES, the son of Darius, had gathered a force of 200 000 men for the attack and had selected **Thermopylae** as the battleground LEONIDAS made his immortal stand against the Persians here and delayed them long enough to permit the evacuation of Athens The Greeks were unable to prevent the destruction of Athens, nor did they make strenuous efforts to defeat the Persians on land Greek strategy was to achieve a decisive victory on the sea. They met the

forces There was also an assembly of all who served in the heavy infantry, called the *Ecclesia*, the power of the Assembly was to elect magistrates from the nobility The citizen population was divided in two ways There was a military hierarchy, and an economic division existed as well the landlords, the urban middle class and the free smaller farmers

Conflict of Classes. *Unlike Spartan,* Athenian class divisions were not stratified or static, economic growth caused bitter conflict to flare up, and out of this conflict of classes came the expansion of democracy About 650 B.C. the oligarchy gave way to a **timocracy.** Both involved rule by the few, but where the oligarchs drew their power from birth and land, the timocrats drew theirs from more generalized wealth This shift in the base of political power was due to the conflicts generated by economic expansion The wealth of the urban merchants increased while that of the smaller farmers and city artisans decreased Small farmers were ruined by population growth which forced a redivision of already small holdings by foreclosures on high interest mortgages, by ruinous competition from imports from the overseas colonies and by a shortage of coinage which deflated prices. Many were forced to become tenant farmers or serfs Artisans found themselves squeezed between a rising cost of living and reduced wages caused by an increasing influx of slave labor

Fearfully, the landlords and merchants combined against a potential threat of revolt by ruined farmers discontent—to overthrow the existing government and to set up benevolent dictatorships. Athens was ripe for tyranny Draco's Code had not suppressed economic protest nor had the efforts of SOLON (ca 638-558 B.C.) a wise nobleman who had been invested with supreme power as an archon to solve the economic muddle

Solon tried compromise economic reforms he abolished enslavement as a penalty for debt, he cancelled existing mortgages on land to prevent further foreclosures, he introduced a system of coinage to reverse the deflation, and intervened with state aid to stimulate manufacturing and trade He then extended democracy by giving the poorer class a vote in the Assembly, by creating popular law courts on which *all* citizens might serve, by granting all citizens a voice in the election of magistrates, and by forming a new group the Council of 400 to discuss and prepare the laws for the Ecclesia But these economic and political reforms did not subdue the turmoil, three new factions appeared the "Plains" or noble party, the "Hills" or party of the poor farmers, and the "Shore" or party of the merchants. In 560 B.C. PISISTRATUS a leader of the party of the "Hills" seized the Acropolis and made himself the tyrant of Athens

Benevolent Dictatorship. Pisistratus, with the aid of foreign mercenaries maintained his dictatorship until his death (527 B.C.) During his one-man rule however he made great strides in solving the economic crisis By fostering the mining of silver

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> Our constitution does not copy the laws of neighboring states we are rather a pattern to others than imitators ourselves. Its administration favors the many instead of the few, this is why it is called a democracy If we look to the laws they afford equal justice to all in their private differences if to social standing advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit nor again does poverty bar the way Nor are these the only points in which our city is worthy of admiration We cultivate refinement without extravagance and knowledge without effeminacy, wealth we employ more for use than for show and place the real dis grace of poverty not in owning to the fact but in declining to struggle against it. Our public men have besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters for, unlike any other nation, regarding him who takes no part in these duties not as unambitious but as useless, we Athenians are able to judge at all events if we cannot originate, and instead of looking on discussion as a stumbling block in the way of action, we think it an indispensable preliminary to a wise action In short, I say that as a city we are the school of Hellas. (Thucydides, *History of the Peloponnesian War*)

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forces. There was also an assembly of all who served in the heavy infantry, called the *Ecclesia*; the power of the Assembly was to elect magistrates from the nobility. The citizen population was divided in two ways. There was a military hierarchy, and an economic division existed as well: the landlords, the urban middle class, and the free smaller farmers.

Conflict of Classes. Unlike Spartan, Athenian class divisions were not stratified or static; economic growth caused bitter conflict to flare up, and out of this conflict of classes came the expansion of democracy. About 650 B.C. the oligarchy gave way to a timocracy. Both involved rule by the few, but where the oligarchs drew their power from birth and land, the timocrats drew theirs from more generalized wealth. This shift in the base of political power was due to the conflicts generated by economic expansion. The wealth of the urban merchants increased while that of the smaller farmers and city artisans decreased. Small farmers were ruined by population growth which forced a redivision of already small holdings; by foreclosures on high-interest mortgages; by ruinous competition from imports from the overseas colonies; and by a shortage of coinage which deflated prices. Many were forced to become tenant farmers or serfs. Artisans found themselves squeezed between a rising cost of living and reduced wages caused by an increasing influx of slave labor.

Fearfully, the landlords and merchants combined against a potential threat of revolt by ruined farmers and artisans. They divided the power of the Areopagus and Archonate between them; they rearranged society into four economic classes; and one of their number, DRACO, drew up a written code of laws intended to enforce the *status quo* (the state in which things exist at the moment) by drastic penalties for infractions (hence the word "draconian" means unusual severity). The indirect effects of Draco's harsh code protecting property rights were progressive: primitive private feuds were abolished and the idea of a uniform written law persisted as Athens became more democratic. But the immediate occasion of Draco's Code was the effort on the part of a disaffected nobleman named Cylon to overthrow the timocracy and to establish himself as a tyrannos or absolute dictator over Athens.

The Tyrannies. Cylon failed, but between 650 and 500 B.C. throughout Greece such ambitious and aggressive men took advantage of [illegible] political frustration and deep-rooted economic discontent—to overthrow the existing government and to set up benevolent dictatorships. Athens was ripe for tyranny. Draco's Code had not suppressed economic protest, nor had the efforts of SOLON (ca. 638-558 B.C.), a wise nobleman who had been invested with supreme power as an arbiter to solve the economic muddle.

Solon tried compromise economic reforms. He abolished enslavement as a penalty for debt default; he cancelled existing mortgages on land to prevent further foreclosures; he introduced a system of coinage to reverse the deflation; and intervened with state aid to stimulate manufacturing and trade. He then extended democracy by giving the poorer class a vote in the Assembly, by creating popular law courts on which *all* citizens might serve, by granting all citizens a voice in the election of magistrates, and by forming a new group, the Council of 400, to discuss and prepare the business for the Ecclesia. But these economic and political reforms did not subdue the turmoil; three new factions appeared: the "Plains" or noble party, the "Hills" or party of the poor farmers, and the "Shore" or party of the merchants. In 560 B.C. PISISTRATUS, a leader of the party of the "Hills," seized the Acropolis and made himself the tyrant of Athens.

Benevolent Dictatorship. Pisistratus, with the aid of foreign mercenaries, maintained his dictatorship until his death (527 B.C.). During his one-man rule, however, he made great strides in solving the economic crisis. By fostering the mining of silver he increased available currency and induced an inflation which spurred both trade and industry; he confiscated the large landed estates of the nobility and redivided them among his followers from the "Hills"; he began an extensive public works program that not only solved the problem of the unemployed but also began the great period in Athenian art and architecture. To win approval of his rule he inaugurated a large number of games and festivals at which athletes and poets competed, and thus stimulated the literary arts among the Athenians. But his absolute power did not please the freedom-loving Athenians. Upon his death a new struggle ensued among the aristocrats led by ISAGORAS and the democrats led by CLEISTHENES (who had the continued support of the "Hills" and the "Shore").

Cleisthenes's Reforms. Cleisthenes sought to extend Athenian democracy, but he realized that this was not possible until the older rival groups of citizens were dissolved. He therefore

new division of the Athenian citizenry into ten "tribes" The aristocratic Council of 400 was replaced by a Council of 500 made up of 50 delegates from each of the "tribes.' Each tribe was expected to provide the army with a regiment and a general, thus the army was "democratized A direct democracy was instituted every citizen was expected to serve either in the Assembly which voted on the proposals of the Council of 500 declared war or made peace, voted appropriations, or elected archons, or to serve in the Council of 500 itself, the body which prepared legislation and administered all laws passed by the Assembly, or to serve on citizen juries, each consisting of 501 members (such as that which tried Socrates), which decided by secret ballot on cases brought before it, and of course, to serve in the army when called To prevent the return of tyranny, Cleisthenes introduced the procedure of ostracism of those who threatened the peace or democracy of the state Party strife was reduced, finally, by having all offices filled by lot Athenian democracy had now reached a high point

Pericles (500-c 429 B C.) This greatest statesman of antiquity who ruled Athens as a "political boss' for thirty years and who introduced the idea of payment for public services could say with justified pride

> Our constitution does not copy the laws of neighboring states we are rather a pattern to others than imitators ourselves. Its administration favors the many instead of the few, this is why it is called a democracy If we look to the laws, they afford equal justice to all in their private differences if to social standing advancement in public life falls to reputation for capacity class considerations nor being allowed to interfere with merit nor again does poverty bar the way Nor are these the only points in which our city is worthy of admiration. We cultivate refinement without extravagance and knowledge without effeminacy, wealth we employ more for use than for show and place the real disgrace of poverty not in owning to the fact but in declining to struggle against it. Our public men have, besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry are still fair judges of public matters for unlike any other nation, regarding him who takes no part in these duties not as unambitious but as useless, we Athenians are able to judge at all events if we cannot originate, and instead of looking on discussion as a stumbling block in the way of action, we think it an indispensable preliminary to a wise action In short, I say that as a city we are the school of Hellas (Thucydides, *History of the Peloponnesian War*)

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launched a huge public works program to restore all things Egyptian and then recruited thousands of Greek intellectuals and workingmen to build for him a huge Greek city in Egypt itself, this city became Alexandria, the first cosmopolitan city in the world, a meeting place for peoples from all over the world

Thus done, Alexander now returned to meet Darius who had regrouped and enlarged his armed forces until they far outnumbered Alexander's, at Arbela, in 331 B.C., Darius was defeated again Though Darius escaped, he was murdered by his own men, Alexander then assumed for himself the Persian title of the "Great King He took over Persia's capitals and its treasuries, he assumed Oriental mannerisms and even his Macedonians had to now prostrate themselves before him In pursuit of the murderers of Darius Alexander now pushed on to conquer Bactria and India but exhaustion had set in.

Alexander moved on to Babylon, where he contracted the swamp fever and died. He was thirty three years old, but in his brief lifetime he had changed the face of the world Alexander's empire died with him PTOLEMY, a follower, seized Egypt and instituted a pharaonic rule, Seleucus took Syria and the lands of the Persian Empire, Greece degenerated into an internecine war between an Aetolian League and an Achaean League and Macedonia The world awaited a new unifier and a new peace. In Italy one such was coming slowly to life and power

Though chaos succeeded Alexander's efforts, what his conquest accomplished was incalculable He broke down the barriers which had persisted for three millenia between Oriental and Occidental, out of the intermixture of cultures came a new, brilliant Hellenistic civilization, hieroglyphic and cuneiform fell to superiority of the Greek tongue, release of the Persian treasures stimulated trade and commerce to new heights, trade lanes now began to extend from the Pacific Ocean to the Atlantic, new cities grew up and old ones were revitalized all along the trade lanes. He had decisively altered his world

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CHAPTER FIVE

GREEK CULTURE

THE GREEK IDEAL

When one examines Greek culture, one is struck by the persistence of certain ideals in Greek thought. Greek thought was humanistic, that is, it was centered on *man* not the gods What characterized man, the Greeks felt, was his rationality and so Greek thinkers stressed the processes of reasoning and the uses of reason to modify or control instinct and will. Self-examination was vital to these ideals, the unexamined life was not worth living, said Socrates. An examined life revealed the need for order, proportion and restraint—nothing in excess. These cautions, however, were not intended to restrain the human urges for *arete*, or excellence; the final goal of intelligent living was to realize one's full potential, in body and in mind

Greeks aimed at versatility. Greek education reflected these ideals. The best young men were therefore trained in many directions physical training, health instruction and military science, vocational preparation, chiefly the speech arts since the Greek citizen (in Athens) was expected to take a direct part in the shaping of civic policies, dancing for grace, rhetoric, philosophy and mathematics for sharpening the rational faculties

GREEK RELIGION

There was no church among the Greeks, no creed nor articles of faith. Priests were public officers assigned to perform religious rites, not to proclaim and enforce official dogma. Yet religion lay at the core of the Greek way of life

Like all ancient peoples the Greeks sought to live rationally in a potentially hostile universe, they wanted to know the causes of things and events in their environment so they could shape them to their needs. It seemed clear to the Greeks that natural events were determined by spiritual beings or gods Zeus was the sky, Apollo the sun, Demeter, the earth, Poseidon, the sea There were Nymphs in caves and fountains, Nereids in the

Persians as planned, at Salamis and wiped out the Persian fleet and army there On the same day Persia s Carthaginian allies were routed One year later at Platea the Persians were defeated on land and driven out of Europe

The Peloponnesian Wars (431 404 B C) The unity finally achieved in the war against the Persians did not last Capitalizing upon her leadership Athens in 478 B C, organized the **Delian League,** a confederacy of about 200 city states, then led by Themistocles and Aristides Athens converted this League into an imperialist grab bag for herself She intervened by occupation and threat of occupation in the internal affairs of the League members, she forced them to pay a tribute to Athens for ' protection , she dominated all their commercial activities Athenian imperialism forced Sparta in alliance with Corinth to take steps against the possible loss of their own independence by strengthening the Peloponnesian League

Thus matters stood when Pericles came to power in Athens Democratic at home, Pericles pursued an aggressive imperialist policy abroad he broke a long standing alliance with Sparta he allied with the enemies of Sparta and Corinth (Argos the landed nobility of Thessaly Megara etc), he helped a group of rebellious helots to colonize in Athenian territory, he began a policy to drive Corinthian trade out of the Aegean Anticipating the reaction of the Spartans Pericles completed the fortification of Athens by building the Long Walls connecting Athens with the port of Peiraeus a distance of four and a half miles

These preparations were made none too soon for in 431 B C. Sparta and her allies declared war on Athens The war lasted 27 years It was featured as Thucydides pointed out by calamities such as Hellas had never known

After years of stalemate, the Athenians were defeated at **Syracuse** in the west (413 B C.) and ultimately at Athens in 404 B C. The results of the Peloponnesian wars were calamitous in the extreme the great age of Athens ended, Spartan hegemony was destroyed by the city state of Thebes under the leadership of Epaminondas war and confusion prepared the way for a new power rising in the north and readying itself to spring southward

THE RISE OF MACEDONIA

Philip At the beginning of the fourth century B C. Macedonia was a semi barbarian state on the northern fringe of Greece. PHILIP came to the Macedonian throne in 359 B C. As a youth he had been taken as a hostage to Grecian Thebes there he learned to hold Greek culture in great reverence and to disdain Greek politics, which had deteriorated

Philip it seems determined to save Greece from itself by a liberating Macedonian conquest. He would unite her under his single rule and spread her culture abroad His policy of conquest was to be by devious political fracturing of whatever Greek unity existed and then by direct military assault With this goal before him, he developed a powerful army and seized the gold mines of Grecian Amphipolis When the opportunity presented itself he entered a ' sacred war against Phocis on the side of ruling Thebes and thus netted him Greek citizenship and a place on the Amphyctyonic Council.

At this time only one Greek saw through Philip s maneuvering—DEMOSTHENES and in his "Philippics" he warned of conquest to come and urged unity—military and political—upon the Greek city states His passionate and eloquent words went unheeded even laughed at—Philip was such a cultured gentleman who lived so far away! With this advantage Philip defeated Olynthus and neutralized Athens herself Against the advice of Demosthenes Athens permitted Macedonia to cooperate with her in a second sacred war against Amphissa In the course of this campaign Philip took over all of central Greece Thoroughly alarmed Athens and Thebes permitted Demosthenes to organize a counter Macedonian **Pan Hellenic League**—which Philip crushed He was now sole ruler in Greece His policy toward the conquered Greeks was one of firm kindness he even offered them an honored place in an expedition against the Persians that he was now planning But in 336 B C. he was murdered. His son Alexander succeeded

Alexander ALEXANDER THE GREAT was tutored by the great Greek philosopher Aristotle and no more thoughtful world conqueror ever existed Better than most Alexander knew and appreciated the glory of Greek culture But he knew that no Greek was safe from barbarian conquest until Greece had conquered all the world He brought all his genius for military tactics propaganda and political strategy to bear upon the realization of this goal.

First Alexander crushed an uprising of Spartans in Greece itself then with half his army he went to meet the Persians in Asia Minor He met them at Granicus in 334 B C. and at Issus in 333 B C. and routed them each time Choosing not to pursue Darius Alexander turned south and subdued the Phoenician coast he then descended deeper into Egypt. Here his purpose was revealed fully for he

launched a huge public works program to restore all things Egyptian and then recruited thousands of Greek intellectuals and workingmen to build for him a huge Greek city in Egypt itself thus city became Alexandria, the first cosmopolitan city in the world, a meeting place for peoples from all over the world.

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Though chaos succeeded Alexander's efforts, what his conquest accomplished was incalculable He broke down the barriers which had persisted for three millenia between Oriental and Occidental, out of the intermixture of cultures came a new, brilliant Hellenistic civilization, hieroglyphic and cuneiform fell to superiority of the Greek tongue, release of the Persian treasures stimulated trade and commerce to new heights, trade lanes now began to extend from the Pacific Ocean to the Atlantic, new cities grew up and old ones were revitalized all along the trade lanes. He had decisively altered his world.

CHAPTER FIVE

GREEK CULTURE

THE GREEK IDEAL

When one examines Greek culture one is struck by the persistence of certain ideals in Greek thought. Greek thought was humanistic, that is, it was centered on man not the gods. What characterized man, the Greeks felt, was his rationality and so Greek thinkers stressed the processes of reasoning and the uses of reason to modify or control instinct and will Self examination was vital to these ideals, the unexamined life was not worth living, said Socrates An examined life revealed the need for order, proportion and restraint—nothing in excess These cautions, however, were not intended to restrain the human urges for arete, or excellence, the final goal of intelligent living was to realize one's full potential, in body and in mind

Greeks aimed at versatility Greek education reflected these ideals. The best young men were therefore trained in many directions physical training health instruction and military science, vocational preparation, chiefly the speech arts since the Greek citizen (in Athens) was expected to take a direct part in the shaping of civic policies, dancing for grace, rhetoric, philosophy and mathematics for sharpening the rational faculties

GREEK RELIGION

There was no church among the Greeks, no creed nor articles of faith. Priests were public officers assigned to perform religious rites not to proclaim and enforce official dogma. Yet religion lay at the core of the Greek way of life

Like all ancient peoples the Greeks sought to live rationally in a potentially hostile universe, they wanted to know the causes of things and events in their environment so they could shape them to their needs. It seemed clear to the Greeks that natural events were determined by spiritual beings or gods. Zeus was the sky, Apollo, the sun, Demeter, the earth, Poseidon, the sea. There were Nymphs in caves and fountains, Nereids in the

Persians, as planned, at Salamis and wiped out the Persian fleet and army there On the same day Persia's Carthaginian allies were routed One year later, at Platea, the Persians were defeated on land and driven out of Europe

The Peloponnesian Wars (431-404 B C.) The unity finally achieved in the war against the Persians did not last Capitalizing upon her leadership, Athens, in 478 B C, organized the **Delian League,** a confederacy of about 200 city-states, then, led by Themistocles and Aristides, Athens converted this League into an imperialist grab bag for herself She intervened by occupation and threat of occupation in the internal affairs of the League members, she forced them to pay a tribute to Athens for "protection", she dominated all their commercial activities Athenian imperialism forced Sparta, in alliance with Corinth, to take steps against the possible loss of their own independence by strengthening the Peloponnesian League

Thus matters stood when Pericles came to power in Athens Democratic at home, Pericles pursued an aggressive imperialist policy abroad he broke a long-standing alliance with Sparta, he allied with the enemies of Sparta and Corinth (Argos, the landed nobility of Thessaly, Megara, etc), he helped a group of rebellious helots to colonize in Athenian territory, he began a policy to drive Corinthian trade out of the Aegean. Anticipating the reaction of the Spartans, Pericles completed the fortification of Athens by building the Long Walls connecting Athens with the port of Peiraeus, a distance of four and a half miles

These *preparations were made* none too soon for in 431 B C. Sparta and her allies declared war on Athens The war lasted 27 years It was featured as Thucydides pointed out, by "calamities such as Hellas had never known "

After years of stalemate, the Athenians were defeated at **Syracuse** in the west (413 B C.) and ultimately at Athens in 404 B C. The results of the Peloponnesian wars were calamitous in the extreme the great age of Athens ended, Spartan hegemony was destroyed by the city-state of Thebes under the leadership of Epaminondas, war and confusion prepared the way for a new power rising in the north and readying itself to spring southward

THE RISE OF MACEDONIA

Philip. At the beginning of the fourth century B C. Macedonia was a semi barbarian state on the northern fringe of Greece PHILIP came to the Macedonian throne in 359 B C. As a youth he had been taken as a hostage to Grecian Thebes, there he learned to hold Greek culture in great reverence and to disdain Greek politics, which had deteriorated

Philip, it seems, determined to save Greece from itself by a liberating Macedonian conquest. He would unite her under his single rule and spread her culture abroad His policy of conquest was to be by devious political fracturing of whatever Greek unity existed and then by direct military assault With this goal before him, he developed a powerful army and seized the gold mines of Grecian Amphipolis When the opportunity presented itself he entered a "sacred war" against Phocis on the side of ruling Thebes and thus netted him Greek citizenship and a place on the Amhyctyonic Council.

At this time, only one Greek saw through Philip's maneuvering—DEMOSTHENES, and in his "Philippics" he warned of conquest to come and urged unity—military and political—upon the Greek city states His passionate and eloquent words went unheeded, even laughed at—Philip was such a cultured gentleman who lived so far away! With this advantage Philip defeated Olynthus and neutralized Athens herself Against the advice of Demosthenes Athens permitted Macedonia to cooperate with her in a second 'sacred war against Amphissa In the course of this campaign Philip took over all of central Greece Thoroughly alarmed, Athens and Thebes permitted Demosthenes to organize a counter-Macedonian **Pan-Hellenic League**—which Philip crushed He was now sole ruler in Greece. His policy toward the conquered Greeks was one of firm kindness he even offered them an honored place in an expedition against the Persians that he was now planning But in 336 B C he was murdered. His son Alexander succeeded

Alexander ALEXANDER THE GREAT was tutored by the great Greek philosopher Aristotle, and no more thoughtful world conqueror ever existed Better than most Alexander knew and appreciated the glory of Greek culture But he knew that no Greek was safe from barbabrian conquest until Greece had conquered all the world He brought all his genius for military tactics, *propaganda and political* strategy to bear upon the realization of this goal

First Alexander crushed an uprising of Spartans in Greece itself then with half his army he went to meet the Persians in Asia Minor He met them at *Granicus* in 334 B C. a ssus in 333 B C. routed them each ti
Darius Alexander not to
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launched a huge public works program to restore all things Egyptian and then recruited thousands of Greek intellectuals and workingmen to build for him a huge Greek city in Egypt itself, this city became **Alexandria**, the first cosmopolitan city in the world, a meeting place for peoples from all over the world.

This done Alexander now returned to meet Darius who had regrouped and enlarged his armed forces until they far outnumbered Alexander's, at Arbela, in 331 B.C., Darius was defeated again Though Darius escaped he was murdered by his own men Alexander then assumed for himself the Persian title of the "Great King" He took over Persia's capitals and its treasuries he assumed Oriental mannerisms and even his Macedonians had to now prostrate themselves before him In pursuit of the murderers of Darius Alexander now pushed on to conquer Bactria and India but exhaustion had set in.

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Ideas or Forms. Ideas or forms cannot be seen; they are **mental** concepts. They are present in the mind but their existence does not depend on the mind. They have an independent life of their own. The things all about us can only hint as to the perfect nature of the idea or form of such things as courage, honesty, beauty, health-ness, color-ness, swiftness, mountain-ness, chair-ness, sameness and difference. These are the **eternal essences** of things. These are the models of what all things strive to become. The essence of all essences is **the Good.** It was the Good, in its creative aspect, which imparted truth, knowledge and existence to all the other ideas and forms. (This idea will not be so difficult to understand if we make a loose comparison of the idea of God, the Creator with Plato's The Good the Creator.)

Platonic Love. Plato felt that men aspire to be united with the eternal Ideas and that this aspiration was motivated by Love. **Love** begins as a profane attraction to earthly things, but it ends as Sacred Love, Love for the Good separated from all mundane objects. Those who rise to the love of the absolute and universal and can merge themselves with its timeless essence will have achieved immortality. Thus, there were two parts to man (dualism)—one that remained earthbound and one that could soar above the earth into the eternal.

Utopia. If the Good ruled the universe, Justice ruled over the affairs of men. Perfect justice was possible only in the perfect state. In his *Republic* Plato set out to construct the perfect state. There were three types of men: men of Appetite (those dominated by the flesh and its needs), men of Spirit (those dominated by the will and its demands), and men of Reason (those who used intelligence to control their appetites and spirits). In the perfect state the men of Appetite would become the obedient and working masses, men of Spirit would become the military defenders of the state, and men of Reason would become the Philosopher-Kings. Each had to be educated to his role in society.

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Plato and the Idea of God. In his later doctrine the Supreme Good became for Plato the idea of God, the uncreated Creator, who brought a formless chaos into harmony with a group of perfect Ideas operating under the guidance of a World Soul. A

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Critique of Plato Aristotle *felt that* Plato was wrong when he divorced *the Ideas from objects* known through the senses For Aristotle, there was no disembodied idea, an abstraction could *not* have an independent existence

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Change Change takes place when the potentiality in an object actualizes. In this process four causes" are revealed a material cause, or something to be changed, an efficient cause, or that which moves something to change, a formal cause, or that which determines the direction of the change and a final cause, or the inner purposes drawing the object to its final goal. In this order of causes, the final is prior to the others the oak tree is already in the acorn, what a thing is to become determines the order of the becoming Thus every object contains an entelechy or a motive power to realize itself

First Causes. Aristotle accepted the universe as uncreated and eternal, a brute fact, but something must have set it in motion Logically, this first cause had to be an "unmoved mover," something imparting motion but not sharing it, something causing change but not itself changing If this were so the first cause also had to be **pure actuality**, something without any **potentiality** and therefore self-existing self sustaining and self-explanatory Beneath the first cause the universe was arranged in a pyramidal form from unformed matter with unrealized potentialities to the human mind which has the least of unrealized potentiality *in it* Physical bodies come alive, live physical bodies become conscious, conscious living bodies think and Thought is the nearest thing to Pure Actuality, form without matter

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ARISTOTLE was a pupil of Plato, like his teacher, he also founded a university, The Lyceum Aristotle's genius was universal, his learning embraced all that was known in ancient Greece of physics astronomy biology, physiology, anatomy, natural history, psychology, political science, ethics, logic, rhetoric, art, theology and metaphysics. Plato's general outlook was idealistic theistic and mystical, Aristotle's was analytical scientific and objective

Critique of Plato Aristotle felt that Plato was wrong when he divorced the Ideas from objects known through the senses For Aristotle, there was no disembodied idea, an abstraction could not have an independent existence.

Reality Reality was in the particular, individual and concrete substance, the universal was simply a convenient classification of a large number of particulars. (In other words, the Idea of an apple comes from seeing a large number of concrete apples.) Every object has two aspects matter or that which makes it an object, and form or that which classifies it and distinguishes it from other objects There is no matter without some form and no form without some matter, said Aristotle Form and matter stand to each other as actuality and potentiality, each actuality has some new potentiality (e g earth becomes grass becomes nourishment for cattle becomes milk, etc.)

Change Change takes place when the potentiality in an object actualizes. In this process four causes are revealed a **material cause**, or something to be changed, an **efficient cause**, or that which moves something to change, a **formal cause**, or that which determines the direction of the change and a **final cause**, or the inner purposes drawing the object to its final goal. In this order of causes, the final is prior to the others, the oak tree is already in the acorn, what a thing is to become determines the order of the becoming Thus every object contains an **entelechy** or a motive power to realize itself

First Causes. Aristotle accepted the universe as uncreated and eternal a brute fact, but something must have set it in motion Logically, this first cause had to be an **"unmoved mover,"** something imparting motion but not sharing it, something causing change but not itself changing If this were so the first cause also had to be **pure actuality**, something without any **potentiality** and therefore self-existing self sustaining and self-explanatory Beneath the first cause the universe was arranged in a pyramidal form from unformed matter with unrealized potentialities to the human mind which has the least of unrealized potentiality in it. Physical bodies come alive, live physical bodies become conscious, conscious living bodies think and Thought is the nearest thing to Pure Actuality, form without matter

Physics and Astronomy. According to Aristotle physical bodies were composed of earth, water, air, fire and ether, these are the first actualizations of the potential They are characterized by the occupation of space Space is finite and spherical Time is united to space by motion. Motion is of three kinds rectilinear, circular and rectilinear-circular Following rectilinear motion, earth and water move downward to a center; air and fire move upward to the circumference of the terrestrial sphere. Circular motion characterizes the ether; ether is therefore the substance of celestial bodies Aristotle's astronomy was geocentric celestial bodies moved in perfect circles around the earth It was known, however, that some planets did not describe perfect circles, their motion was eccentric To account for eccentric motions, Aristotle accepted the idea that the universe contains pockets of "crystaline spheres" or hollow containers within containers Each sphere had two motions its own oblique motion and that of its container Any aberration from perfect circularity was accounted for by the oblique paths of the eccentrics (It is important to describe these erroneous ideas so fully because they ruled the intellectual world for nearly two thousand years before they were overthrown by modern science)

Biology. Inorganic matter become ...

... exist without a body The soul is not a physical substance, but the form which guides the body to realize its potentiality Realization takes place on three levels vegetative, sensitive and intelligent Matter with a vegetative soul experiences nutrition reproduction, etc., with a sen

the rules of right living These truths are indistinguishable from those of his pupil, PLATO, who recorded them in his *Dialogues*

THE GREAT PHILOSOPHERS

PLATO (427-347 B C.)

PLATO was the first of the philosophers to construct a complete philosophical system and to found a university for propagating his ideas. In his 'Academy men met to study mathematics, astronomy, logic and political science Plato's most famous pupil was ARISTOTLE.

Reality. Plato rejected the world of change as a source of knowledge about the world Information derived from man's sense organs is simply not stable enough to get accurate knowledge At best it gives men opinions For true knowledge you have to go behind the world of things to the form of things These forms capable of being defined in general terms endure forever For example things may have a triangular shape but they are never perfect triangles, however, the *idea of a triangle* as defined in geometry is real, permanent, indestructible and changeless

Ideas or Forms Ideas or forms cannot be seen, they are mental concepts They are present in the mind but their existence does not depend on the mind They have an independent life of their own The things all about us can only hint as to the perfect nature of the idea or form of such things as courage, honesty, beauty, health ness color ness swiftness, mountain ness, chair ness sameness and difference These are the eternal essences of things These are the models of what all things strive to become The essence of all essences is the Good. It was the Good in its creative aspect, which imparted truth knowledge and existence to all the other ideas and forms (This idea will not be so difficult to understand if we make a loose comparison of the idea of God, the Creator with Plato s The Good the Creator)

Platonic Love Plato felt that men aspire to be united with the eternal Ideas and that this aspiration was motivated by Love Love begins as a profane attraction to earthly things, but it ends as Sacred Love, Love for the Good separated from all mundane objects Those who rise to the love of the absolute and universal and can merge themselves with its timeless essence will have achieved immortality Thus there were two parts to man (dualism)—one that remained earthbound and one that could soar above the earth into the eternal Utopia If the Good ruled the universe, Justice ruled over the affairs of men Perfect justice was possible only in the perfect state In his *Republic* Plato set out to construct the perfect state. There were three types of men men of Appetite (those dominated by the flesh and its needs), men of Spirit (those dominated by the will and its demands), and men of Reason (those who used intelligence to control their appetites and spirits) In the perfect state the men of Appetite would become the obedient and working masses, men of Spirit would become the military defenders of the state, and men of Reason would become the Philosopher Kings. Each had to be educated to his role in society

Thus an intellectual elite with the aid of the military would rule over obedient masses, each keeping his place, and the ends of perfect justice would be served

Knowledge The perfect state evolved out of man's wisdom the highest form of knowledge, which few men attained Plato distinguished four stages of knowledge random sensations shifting through the mind as **imagining** and guessing **opinions**, more stable but still unreliable knowledge derived from the senses, **understanding**, the threshhold to conceiving the Ideas, and wisdom or **dialectic**, complete grasp of the 'real world Men lived said Plato as in a cave of flickering shadows (sense data) cast by the real image (Ideas) in the Sun (The Good) outside the Cave (of imprisonment in the world of illusion) Only a few could learn to look into the sun without being blinded. Plato could not deny that knowledge begins in the senses without finding another origin of knowledge. His argument was that knowledge of the Ideas is within us at birth Then where did these Ideas come from?

Immortality Ideas came from the soul of man which had existed before he was born In being born man forgot his origin When a human being conceives an Idea he is *remembering* what he once knew as an immortal soul now returned to earth. Logical reasoning convinced Plato that just as life turns to death death turns to life After each death there is a reincarnation of the soul which has continued to live after death After many such reincarnations Plato taught the soul can be freed from any return to life

Plato and the Idea of God In his later doctrine the Supreme Good became for Plato the idea of God the uncreated Creator who brought a formless chaos into harmony with a group of perfect Ideas operating under the guidance of a World Soul A

chain of being was then created ascending from the lowest level of pure matter to the highest of pure soul The universe was then set in uniform circular motion with the earth at dead center Motion was the striving of each part in the ascending chain of being to achieve its next higher form The Spirit of God—the Supreme Good—filters through the universe with its righteousness its rationality, its orderliness.

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Biology Inorganic matter becomes organic when it is infused with *pneuma* or breath and actualizes a soul The soul, therefore, is the actualization of the body and could not exist without a body The soul is not a physical substance, but the form which guides the body to realize its potentiality Realization takes place on three levels vegetative, sensitive and intelligent Matter with a vegetative soul experiences nutrition reproduction, etc , with a sen

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The Rational Soul. The intelligent soul has the faculty of reason. Reason can abstract from things their Forms. It operates by judgment or thought. Thought is without matter, its potentialities are all within itself, it cannot change, it can only be absent or present; it is therefore one with what it thinks. How does one think a truthful thought (for thought can often fall into error)? Aristotle now postulated the existence in the universe of an Active Reason. When the Active Reason enters the mind it illuminates it with a sudden insight into the truth. Man's brief encounter with the Active Reason is all that he enjoys of immortality.

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EXAMPLES OF THE GOLDEN MEAN

EXCESS	*MEAN*	*INHIBITION*
rashness	courage	cowardice
self-indulgence	temperance	insensibility
prodigality	liberality	stinginess
ostentation	magnificence	niggardliness
vainglory	greatness of soul	humility

The moral quality of an act is determined by the **intention** behind it; intention involves a preference and results in choice. Our choices should conform with the ends natural to man as a species. In acting we bear the moral consequences of our own acts. Morality is conduct illuminated by intelligence.

The State. In his *Politics* Aristotle examined the actualization of the social potential in the form of the state. He attacked Plato's Utopia—its rigidity, frozen classes, communization of property, women and children. Public interest, he said, is best served by private interest, and private interest flourishes best where the individual is free to move. The good state is the one that serves the common interest with greatest justice. The best forms of government are kingship, aristocracy or constitutional democracy if the rulers are enlightened and benevolent.

and rule disinterestedly in the interest of all. Disinterested rule is rule by law; under law the happiness of all takes precedence over the happiness of the few.

Rhetoric. In the ideal state all citizens will be politicians. They therefore should master the art of oratory. Aristotle worked out the rules for successful oratory. It should be directed to the emotions and prejudices of the audience. These are best aroused by careful alignment of moral maxims to create the impression that the orator is a *man of wisdom*. An orator should state his case *and prove* it and the best proof is to discredit your opponent.

Esthetics. In his *Poetics* Aristotle examined the role of the fine arts in the ideal state. Art, he said, is an imitation of nature; men respond to art because an act of imitation stimulates their senses and intellect—even if it is a painful subject. The purpose of art is not moral but esthetic; it seeks to give pleasure by stirring the emotions *or making us* think; it is, above all, *recreational*. *The greatest of* the art forms is *Tragedy* which shows human *character* and conduct in its most universal aspect, *which makes* use of the ancillary arts of song, dance and choric recital, which arouses pity and fear but *purges these of their terror*. *Great* tragedy follows, where possible, the three unities of plot, time and place; it tells a complete story and limits it to one day and one setting—where possible.

What is the effect upon the viewer of witnessing the story of men and women surrounded by a fickle, furtive destiny and brought to the depths of unhappiness by the uncertainties of human life? Aristotle argued that the audience experiences pity

fies himself with universal tragedy and by this means makes his own personal tragedy smaller. The end product is pleasure induced by a release of emotional tension.

Finally, what makes the tragic *hero*? He is a person of high rank enjoying good fortune; he has some flaw *in his character*; suffering follows; downfall is sudden and produced by something unforeseen; but out of the misery and the downfall there comes an increase *in knowledge*, a deeper appreciation of human limitations and human possibilities.

LITERATURE

Greek literature began with poetry and the earliest of the poems were the two great epics of Homer, the recital of the deeds of heroic men engaged in heroic actions. As Greek civilization matured, however, a more subjective, romantic and passionate note appeared in Greek verse—the lyric and elegiac were born. Poets now sang of love, war, sorrow, ennui; they composed marriage songs, choric odes and political and personal satires. As reflection matured, there arose the gnomic verse, that is, verse which recited *maxims and precepts*

propagated.

Greek Tragedy. Greek literature achieved its greatest *height in the drama*, particularly in the tragic drama. *Drama* evolved from religious *ceremonial in honor of Dionysus*, beginning probably *as a chorus of men dressed as goats or satyrs singing dithyrambs and dancing*. Thespis (ca. 550 B.C.) *introduced a speaker who addressed the chorus and* thus began the dramatic dialogue. Tradition soon accumulated about these dramatic *presentations*: they were written for prizes; they were produced *in groups of three (trilogies) or four (tetralogies)*; they used simple scenery, usually a temple façade; actors wore masks; they were produced in amphitheaters; they employed *machines* to lift actors above and lower them onto the stage, etc.

Tragedy had a five part structure: a prologue, a parados or entrance song of the chorus, episodes, stasima or choral songs following each episode, and an exodus or finale. Tragedies were based on mythological or heroic characters. The story was well known beforehand to the audience; they were chiefly interested in the dramatist's treatment of the known. Most of the action was performed off stage. The chief devices for creating and releasing tension were foreshadowing, oracular utterance and *deus ex machina*—a god hoisted by a machine over the stage who resolved the conflict. Characterization was stressed. Poetic meters were severe and stately.

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ostentation	magnificence	niggardliness
vainglory	greatness of soul	humility

The moral quality of an act is determined by the **intention** behind it; intention involves a preference and results in choice. Our choices should conform with the ends natural to man as a species. In acting we bear the moral consequences of our own acts. Morality is conduct illuminated by intelligence.

The State. In his *Politics* Aristotle examined the actualization of the social potential in the form of the state. He attacked Plato's Utopia—its rigidity, frozen classes, communization of property, women and children. Public interest, he said, is best served by private interest and private interest flourishes best where the individual is free to move. The good state is the one that serves the common interest with greatest justice. The best forms of government are kingship, aristocracy or constitutional democracy if the rulers are enlightened and benevolent.

zontal were brought into balance monotony was eliminated by judicious decoration design and sculpture space was enclosed and humanized by intervals, repeated patterns spacial progressions, and suggestions of distance everywhere there was proportion reserve restraint and order

Sculpture Sculpture was independent or ornamental—free-standing or high or low relief carved in marble or cast in bronze painted or natural Earliest or Archaic sculpture bore resemblance to the Egyptian rigid figure frontally disposed clenched fists close to the body, one foot advanced "archaic smiles"—more like grimaces. Female figures were heavily even puritanically draped Gradually the Archaic limitations dissolved and in the classical period under the leadership of Polykleitos, Myron and Phidias sculptured figures stressed abstract beauty of form philosophical detachment, anatomical perfection arrested movement, perfect balance, etc. During the fourth century B.C. sculptured figures became more relaxed portraiture was less idealized grace replaced strength nudes made their appearance human themes were exploited Praxiteles and Lysippus were the giants of this period In the Hellenistic Period restraint gave way to emotionalism, formal canons to eclecticism (a mixture of styles) heroic themes to tales from the streets, Greek types to exotic types, stoic acceptance of suffering to portrayal of the agony of suffering

Music. Greek music was the handmaiden to all the other arts It served to evoke moods and for each mood there seems to have been a musical mode virile and bellicose—the Dorian Mode majestic the Hypodorian painful—the Mixolydian, agitated the Phrygian humble—the Hypophrygian mournful—the Lydian voluptuous—the Hypolydian etc Vocal music was stressed over the instrumental Music was basically melody and rhythm harmony was not known. Music followed the metric rules of poetry rather than its own and without its own rules variety was achieved chiefly through a wide collection of tones.

HISTORY

Awareness of the past as it shaped the present characterized all Greek thought out of this awareness the science of ... of HERODOTUS ... it was a poor ... to tell the story of the Greeks from their origins to the Persian Wars But his work had more of epic in it than history It was uncritical used hearsay and legend accepted supernatural causation, was anecdotal and moralistic romantic and imaginative ... credulous. Nonetheless it gave a detailed ...

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PHYSICAL SCIENCE AND MATHEMATICS

The Greeks achieved only moderate success in science because they preferred intuitive reasoning to experiment and exact measurement As far as it was possible to advance intuitively they did so Thus they began the study of matter, formulated the principle of cause and effect, suggested the basic principles of the evolution of nature and the atomic division of matter discovered the sphericity of the earth and the possibility of its movement around the sun noted the properties of magnets stated the law of the conservation of matter, classified aberrations in the movements of the planets identified animal species and noted that there were correlations in the structures, that organs seemed adaptive that the embryo goes through well defined stages named and classified numerous species of plants In medicine HIPPOCRATES (460? 377 B.C.) grounded a theory of health and disease in a physical (not demonological) system of humors—the melancholic sanguineous, choleric and phlegmatic—any imbalance of which caused disease He made a careful note of the symptoms and the course of many diseases and based his therapy upon "natural" cures (sunshine rest nutrition etc)

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GREEK ART

Greek art was to a great extent a projection in stone and clay of Greek religious and philosophical thought For example, the influence of the Greek religion is evidenced in the fact that most of Greek architecture was temple building, and much of Greek sculpture was pictorial representation of gods, heroes, myths and legends The artistic equivalent of "nothing in excess" is present in the remarkable proportion and balance of Greek structures and in the idealized portraiture of Greek sculpture. The essential worldliness of the Greek outlook can be seen in the naturalism of Greek modeling and in the application of scientific and psychological principles to achieve the most realistic and esthetic effects Above all, Greek architects and sculptors followed an *order* of performance, an order transmitted to posterity as "classic" Within this order however, the Greek artist was permitted great leeway for individual expression In the free art of Ancient Greece, Oriental anonymity died and the individual rose from the mass

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tional clans. Senators comprised, for the most part, a conservative, landowning aristocracy; they were charged with choosing successors to the monarchy and with safeguarding the law of custom from invasion by either the King or the Assembly. Such were the checks and balances that characterized the Roman government when it began its independent existence in 509 B.C.—the year the Etruscan kings were finally expelled.

Socio-Economic **Institutions.** The family was the basic unit in primitive Roman society. Its sole legal personality was the *pater* (father) who had the power of life and death within the *family*. *Custom* and the position of the Roman matron acted as restraints on the absolutism of this *paterfamilias*. The social group was separated by rigid class divisions: there were **patricians** or large *land* ... who served ... nd con ... n there were the **plebeians**, a free citizenry drawn from *the small farming and artisan classes*. They *served* in the Assembly and enjoyed the right of trading, property holding and judicial self-defense. But they were barred from entry into the Senate, they could *not intermarry with the patricians, and had no* recorded bill of rights. **Clients** or tenant farmers ... they were ... ins of all classes. There were no priestly castes; religion was related to civic activities. However, specialists in religious knowledge did exist: *haruspices* who inspected the vital organs of sacrificed animals, *augurs* who interpreted omens.

Household and farm deities predominated: Janus, the Spirit of the Doorway; Vesta, The Spirit of the Hearth; the Penates, the Guardians of Household Stores; the Lares, The Guardians of Family Property; and the Genius or Guardian Spirit.

Religious devotion was quite materialistic; it was based on bargaining and contracting with the gods and such bargains and contracts were *enforced* by law, duty and taboo. Late in the monarchical period national gods made their appearance: **Jupiter**, the sky god and chief over all; **Juno**, Jupiter's spouse and protector of matrons; **Minerva**, the artisan's divinity; and **Mars**, god of war. With national deities asserting themselves, the gods left the Roman household and entered into temples; worship became cultish.

The Roman Ideal. Where the Greeks found their ideal within themselves, the Romans looked back to their founding ancestors *for theirs*. For it seemed to Romans that these founders were worthy of worship. They had set the ideal of "sterling integrity, stern dignity, stoic endurance, rugged simplicity, hard economy and sturdy industry" for all posterity. They were unselfish patriots, austere puritans, practical utilitarians—without philosophy, imagination or culture.

FROM CITY-STATE TO NATION-STATE

From 509 to *265 B.C.* the small city-state of Rome expanded its dominion until it was master of the whole Italian peninsula. This 250-year expansion was piecemeal and resulted from the efforts of the Romans to make themselves *defensively* secure *against hostile neighbors and to solve their problem* of a landless population at the expense of their neighbors.

The Fifth Century B.C. Etruscan power declined steadily *during the fifth century B.C. and* released a large number of Italian tribes for war and expansion. Rome was threatened by engulfment by any one or all of them. Cities in Latium had formed a **Latin League** and were pressing upon Rome. *After many years of defensive battling*, Rome brought the Latin League to terms by a tremendous victory at **Lake Regillus** (496 B.C.). Members of the Latin League were forced into an offensive-defensive *alliance* with Rome, an alliance *that held for* 150 *years in wars against the Etrus*cans, the Aequi, and the Volsci. Aggressive advances by the northern Sabellians had set the Aequi and Volsci in motion against Rome. Under the *leadership of* CORIOLANUS the Aequi were vanquished, and under that of CINCINNATUS, *the Volsci*. Momentarily secure on her farther borders, Rome attacked and eliminated an Etruscan stronghold at Veii—twelve miles to her North across the Tiber. This latter victory enabled Rome to double her territory and to emerge as the leader of the Latin League.

The Fourth Century B.C. The fourth century B.C. opened with a disastrous invasion by barbarous Gauls which ended in the sack of Rome and the impoverishment of its people. Under Camillus the Romans painfully rebuilt their razed city, built strong walls around it, reorganized their army into more flexible units, introduced iron weapons, and revised their requirements for Roman citizenship.

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Possibly the greatest of all the Greek mathematical thinkers was ARCHIMEDES whose genius led him to formulate the first possibilities of an infinitesimal calculus Not far behind Archimedes was APPOLONIUS who foreshadowed both projective geometry and analytical geometry This by no means exhausts Greek achievements in mathematics which extended to work on parabolas spirals conic sections spherical triangles and the like

Applications of geometry carried the Greeks to important discoveries in geography, physics, astronomy and engineering By means of geometry Eratosthenes measured the earth and derived remarkably accurate results Posidonius theorized that tides were caused by the pull of sun and moon Archytus founded the science of mechanics and Archimedes brought static mechanics hydrostatics the principle of equilibrium of weights of the center of gravity, of the pulley wedge lever and screw, of floating bodies (specific gravity) to considerable heights Hero a remarkable engineering genius produced for example siphons fountains, water clocks jet propulsion and air pumps Greek astronomy was unfortunately tied to the geocentric notions of Aristotle Within this limitation however geniuses like PTOLEMY were able to apply geometry to celestial movements with exceptional predictive accuracy using the concept of epicycles to explain aberrations

This was about as far as man could go by using his common sense and intuitive reasoning power to solve the riddle of the nature of the universe

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CHAPTER SIX

ROME

THE BASES OF ROMAN CIVILIZATION

Geography The mountains of Italy were not obstacles to political unification as were those of Greece while precipitous they terminated in the broad plains of Latium—large and fertile areas capable of intensive cultivation The Appenines however forced the Romans to face westward away from the civilizations of the eastern Mediterranean and thus gave the Romans the isolation they needed for independent development Italy s peninsular form made it inevitable that when able the Romans would concentrate upon domination of the Mediterranean Sea The open land areas the easy invasion of Italy from northern lands and surrounding seas, forced the Romans on the defensive from their earliest days militarism became synonymous with survival Finally the situation of Rome itself atop seven hills commanding the Tiber River gave her a powerful position on the peninsula

People The original Italian peoples are lost in the mists of the past When the Romans emerged they were a linguistic, cultural and racial mixture of Samnites Umbrians, Latins Gauls Greeks and Etruscans Greek influence was particularly strong but most profound was that of the **Etruscans**, an Oriental people whose high civilization was absorbed by the Romans The earliest Romans were subject for many years to the overlordship of these Etruscans Etruscan practices of many kinds seeped into Roman life and remained long after the Etruscans themselves had vanished

Political Institutions Because they began as a conquered people under absolute monarchy the Romans created political institutions to defend themselves from the exercise of arbitrary power When they became a free people, they placed supreme power in the hands of two political bodies —the **Assembly** and the **Senate** The Assembly included all male citizens of military age It was basically a ratifying body and as such had an absolute veto on executive decrees in matters of war, peace and justice The Senate was a council of elders whose membership derived from tradi

tional clans. Senators comprised for the most part, a conservative landowning aristocracy, they were charged with choosing successors to the monarchy and with safeguarding the law of custom from invasion by either the King or the Assembly Such were the checks and balances that characterized the Roman government when it began its independent existence in 509 B.C.—the year the Etruscan kings were finally expelled

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Geography. The mountains of Italy were not obstacles to political unification as were those of Greece, while precipitous, they terminated in the broad plains of Latium–large and fertile areas capable of intensive cultivation The Appenines, however, forced the Romans to face westward away from the civilizations of the eastern Mediterranean, and this gave the Romans the isolation they needed for independent development Italy s peninsular form made it inevitable that, when able, the Romans would concentrate upon domination of the Mediterranean Sea The open land areas, the easy invasion of Italy from northern lands and surrounding seas, forced the Romans on the defensive from their earliest days, militarism became synonymous with survival Finally, the situation of Rome itself atop seven hills commanding the Tiber River gave her a powerful position on the peninsula

People. The original Italian peoples are lost in the mists of the past. When the Romans emerged they were a linguistic, cultural and racial mixture of Samnites, Umbrians, Latins, Gauls, Greeks and Etruscans Greek influence was particularly strong, but most profound was that of the Etruscans, an Oriental people whose high civilization was absorbed by the Romans The earliest Romans were subject for many years to the overlordship of these Etruscans Etruscan practices of many kinds seeped into Roman life and remained long after the Etruscans themselves had vanished

Political Institutions Because they began as a conquered people under absolute monarchy, the Romans created political institutions to defend themselves from the exercise of arbitrary power When they became a free people, they placed supreme power in the hands of two political bodies —the Assembly and the Senate. The Assembly included all male citizens of military age It was basically a ratifying body and as such had an absolute veto on executive decrees in matters of war, peace and justice The Senate was a council of elders whose membership derived from tradi-

tional clans. Senators comprised, for the most part, a conservative, landowning aristocracy, they were charged with choosing successors to the monarchy and with safeguarding the law of custom from invasion by either the King or the Assembly Such were the checks and balances that characterized the Roman government when it began its independent existence in 509 B.C.—the year the Etruscan kings were finally expelled

Socio Economic Institutions The family was the basic unit in primitive Roman society Its sole legal personality was the *pater* (father) who had the power of life and death within the family Custom and the position of the Roman matron acted as restraints on the absolutism of this *paterfamilias* The social group was separated by rigid class divisions there were **patricians** or large land owners of noble birth, a privileged class who served in the Senate monopolized army offices, and conducted public religious ceremonials Then there were the **plebeians**, a free citizenry drawn from the small farming and artisan classes They served in the Assembly and enjoyed the right of trad[illegible]

[illegible] with the *patricians*, and had no recorded bill of rights. **Clients** or tenant farmers and slaves completed the class structure, they were without freedom or rights

Religion. Religion cemented Romans of all classes There were no priestly castes, religion was related to civic activities. However specialists in religious knowledge did exist *haruspices* who inspected the vital organs of sacrificed animals, *augurs* who interpreted omens.

Household and farm deities predominated Janus the Spirit of the Doorway, Vesta, The Spirit of the Hearth the Penates, the Guardians of Household Stores the Lares, The Guardians of Family Property and the Genius or Guardian Spirit

Religious devotion was quite materialistic it was based on bargaining and contracting with the god and such bargains and contracts were enforced by law duty and taboo Late in the monarchical period national gods made their appearance **Jupiter**, the sky god and chief over all, Juno, Jupiter's spouse and protector of matrons, Minerva, the artisan's divinity, and **Mars**, god of war With national deities asserting themselves, the gods left the Roman household and entered into temples, worship became cultish.

The Roman Ideal Where the Greeks found their ideal within themselves, the Romans looked back to their founding ancestors for theirs. For it seemed to Romans that these founders were worthy of worship They had set the ideal of "sterling integrity, stern dignity, stoic endurance, rugged simplicity, hard economy and sturdy industry" for all posterity They were unselfish patriots, austere puritans practical utilitarians—without philosophy, imagination or culture

FROM CITY-STATE TO NATION-STATE

From 509 to 265 B.C. the small city-state of Rome expanded its dominion until it was master of the whole Italian peninsula This 250 year expansion was piecemeal and resulted from the efforts of the Romans to make themselves defensively secure against hostile neighbors and to solve their problem of a landless population at the expense of their neighbors.

The Fifth Century B.C. Etruscan power declined steadily during the fifth century B.C. and released a large number of Italian tribes for war and expansion Rome was threatened by engulfment by any one or all of them Cities in Latium had formed a **Latin League** and were pressing upon Rome. After many years of defensive battling, Rome brought the Latin League to terms by a tremendous victory at **Lake Regillus** (496 B.C.) Members of the Latin League were forced into an offensive defensive alliance with Rome, an alliance that held for 150 years in wars against the Etruscans, the Aequi, and the Volsci Aggressive advances by the northern Sabellians had set the Aequi and Volsci in motion against Rome Under the leadership of CORIOLANUS the Aequi were vanquished, and under that of CINCINNATUS, the Volsci Momentarily secure on her farther borders, Rome attacked and eliminated an Etruscan stronghold at Veii—twelve miles to her North across the Tiber This latter victory enabled Rome to double her territory and to emerge as the leader of the Latin League

The Fourth Century B.C. The fourth century B.C. opened with a disastrous invasion by barbarous Gauls which ended in the sack of Rome and the impoverishment of its people. Under Camillus the Romans painfully rebuilt their razed city built strong walls around it, reorganized their army into more flexible units, introduced iron weapons, and revised their requirements for Roman citizenship

Chastened and strengthened, the Romans were occupied for most of the rest of the century with eliminating the strong threat of the Samnites, war-

like mountaineers who were threatening Rome's fertile lands in Campania A victory over the Samnites had the effect of stirring Rome's allies in the Latin League to attack her, she was becoming too big and powerful for the security of other Italian states on the peninsula But Rome defeated their combined effort The Latin League was dissolved, its cities were isolated by separate treaties, some were made colonies, others were given a suffrageless Roman citizenship

Rome became the capital of all Latium and the protector of all under her dominion Colonies of Roman citizens were settled within the conquered territories to relieve the pressure of the landless upon Rome's land The Samnites, defeated but not conquered, now (327 B C) attempted to organize all of the conquered people into a federation for independence To meet this new threat, Appius Claudius made further reforms in the army, built a navy, broadened the base for both military and tax levies and constructed the first of the great Roman military highways **(The Appian Way)**. The result was the complete defeat of the Samnites and their allies at the Battle of **Sentium** (296 B C) All Italy was within the grasp of the Romans

The Conquest of Italy The remainder of Italy was taken in the third century B C This was southern Italy where Greek cities predominated When war between the Greek cities and Rome threatened the city of Tarentum called upon King Pyrrhus of Epirus (in Greece) for aid Pyrrhus responded and at Heraclea (280 B C) won a bitter and costly victory—hence the phrase 'Pyrrhic victory" Pyrrhus's advantage came from the use of terror spreading elephant cavalry Rome now allied with her powerful North African neighbor, Carthage, in a defensive alliance against Pyrrhus By 275 B C Pyrrhus was forced to leave Italy, and Tarentum fell, all of southern Italy now succumbed Rome occupied Italy from the toe to the Po River

Why Rome Conquered Many reasons are given for Rome's success Her enemies were disunited and Rome's policy of divide and rule was effective Rome's allies were weakened by continual wars with *Rome's* enemies, Roman statesmen kept internal strife at a minimum by generous land grants liberal division of the spoils of war and extension of democratic rights Rome's victims were forced to place their armies at her disposal Highway trunk-lines were built with each new conquest, colonies and garrisons were placed at all strategic outposts bilateral treaties militated against new combinations against Rome.

Most important, however, was the use made of Roman citizenship

Conquered peoples fell into four classes citizens, **municipia, Latin Allies** and **Italian Allies**.

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The Italian Allies were Roman protectorates, they sent troop levies to Rome, levies that were supported at Roman expense and shared in the war booty

Though the bulk of the Italians thus lost their independence, were bound to do Roman military service and had to pay numerous special taxes to their Roman rulers, Roman rule brought them many advantages a *pax Romana* (Roman peace), an end to inter tribal warfare, defense against external aggression partial freedom and the possibility of full citizenship, economic unity, the use of Roman public works (aqueducts, roads, bridges, etc) and a share in the new prestige that Rome had won for Italy

Effects on Rome—Military, Economic, Cultural The Roman army took on permanent form It was a paid, national militia based on universal conscription of all property holders for service at home or abroad The military unit was the phalanx of heavy and light infantry, the sub unit was the centuriate (100 men) During the fourth century a more flexible form of legion (4000 infantry) was adopted It was divided into 120 maniples for maneuverability Larger units of cavalry were added and by the middle of the fourth century the Romans had a navy as well

The Italian conquest extended the importance of agriculture in Rome's economy, since large tracts of arable soil were added to her holdings Labor power for these expanded estates was provided by the slaves who were taken as war-prisoners From the conquered people new techniques of farming were borrowed and applied (particularly in wine and olive production) War profits increased the demand for foreign luxury goods, trade expanded and with trade there came a money economy Trade brought the trader—a new class of rich men that began to press for a larger share in government

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POLITICAL DEVELOPMENTS IN THE ROMAN REPUBLIC

The Aristocratic Republic. It was the patricians who made the revolution of 509 B.C. that resulted in the overthrow of the Etruscan monarchy. The government they designed to replace the monarchy was republican in form and aristocratic in substance. Absolutism was abolished by creating two executive heads, the Consuls, each elected annually. Each had the absolute veto over the acts of the other; both were charged with judicial, financial and military duties and for these purposes were equipped with the necessary police powers. In time of crisis a dictator with unlimited authority might be appointed for six months or for the duration of the crisis.

The Senate consisted of 300 aristocrats appointed by the consuls. Consular legislation was laid before the Senate for its recommendation only; only the Assembly could pass on legislation. However Senatorial ratification was required before a bill could become a law. The Centuriate was an assembly of citizens organized by hundreds and divided according to military rank and wealth. It could not initiate laws, but could pass on them. Vote rigging gave the aristocrats control in the Centuriate and the result was that the plebeians, who served in the military, paid taxes and were represented, had no voice at all in the governing of Rome. This led to a perpetual "struggle of the Orders"—patrician versus plebeian for political power. In the pl[illegible]

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The Development of Roman Democracy. With each extension of political power to the plebeians, Rome became more democratic. The succession of laws which accomplished this were as follows:

- —509 B.C. The Valerian Law. This was the *habeas corpus* act of ancient Rome for it permitted plebeians to appeal death sentences by the consuls delivered in peace time to the Centuriate Assembly.
- —494 B.C. The Tribunate. Two tribunes were to be elected annually to protect plebeian rights; they were given police powers and an absolute veto over legislation or executive decrees harmful to the plebs.
- —494 B.C. The Icilian Law. This made the persons of the tribunes inviolate.
- —471 B.C. The Publilian Law. This created a new assembly—the comitia tributa—*for plebs only*. It could not pass law but could vote *plebiscites* or recommendations for laws to the Senate and Centuriate. The fight now became to secure legal validity for the plebiscites.
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There were, however, other forces pushing the Romans into foreign adventures. Their foreign trade was extensive and freedom of the Mediterranean was vital to their national needs. Maintenance of a large standing army required continuous

like mountaineers who were threatening Rome's fertile lands in Campania. A victory over the Samnites had the effect of stirring Rome's allies in the Latin League to attack her; she was becoming too big and powerful for the security of other Italian states on the peninsula. But Rome defeated their combined effort. The Latin League was dissolved; its cities were isolated by separate treaties; some were made colonies; others were given a suffrageless Roman citizenship.

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Imperial booty flowed into the hands of the Senators. But they were forbidden to contaminate themselves with business ventures Therefore they invested their booty in land, which was to a great extent purchased from small farmers who had been ruined by the Punic Wars. Senatorial *latifundia* (large estates) were worked by slave labor The displaced yeomen drifted to the big city as unemployed workers Most were citizens and could vote They were therefore a potential menace to the ruling oligarchs—unless their votes could be bought Herein was the origin of bread and circuses, that is, public distribution of free food and public presentation of free spectacles—to distract the hungry and bored workers from more violent amusements. Roman workers did not want bread and circuses they wanted land and they began to demand that the latifundia be broken up and redistributed.

LAND REFORM

The Gracchi Br...

g ... attempted reform lay these conditions the increasing corruption and land monopoly of the ruling group the increase in slaves and their increased restiveness as reflected in numerous uprisings the struggle of Rome's allies to secure Roman franchise the decrease in the number of freemen eligible for military service

Seeking mainly to reform the army, Tiberius proposed a land division which would result in an increase in the number of peasantry eligible for army service The *comitia tributa* passed a law confiscating all land above a fixed amount and distributing the surplus among the landless Two warring camps appeared—the rich and the poor The power of the rich was in the Senate and the Senate vetoed the Gracchian reform When the King of Pergamum willed his country to Rome, Tiberius seized it on behalf of the *comitia tributa*, although custom dictated that it was the Senate's privilege to dispose of such bequests. When Tiberius now also came out with the *proposals to reduce army service, reform the jury system,* and *make it easier for the allies to get the vote*, the Senate accused him of seeking to establish a tyranny and had him murdered

Tiberius's brother GAIUS became tribune in 123 B.C. Bravely he proposed an even more extensive *reform.* He first sought to convert Rome into a democracy by transferring from the Senate to the Assembly all important business. Land confiscation and redistribution was continued with this addition —*the provincial as well as Italian estates were to be taken. Plans* were drawn up to establish Roman *colonies far and wide through the provinces.* Franchise was to be given to both the Latin and Italian allies. A number of reforms for the army were drawn up juries were to be opened *to other groups* as well as the Senators and, *finally*, a grain law was passed providing that the state *could sell corn* to citizens below the market price

Senatorial opposition to these reforms was violent by *demagoguery* and playing upon popular superstition they *turned the Roman* populace against Gaius He fled, and when he was overtaken, he committed suicide.

The heritage left by the Gracchi Brothers to Rome was a wide cleft between the Optimates (rich) and the *Populares* (poor) that brought the Roman Republic to its eventual destruction and ushered in the period of Roman absolutism—Caesarism.

THE REPUBLIC DESTROYED

Civil War The Optimates and Populares sought military support for their programs MARIUS a military conqueror who took up the cause of the Populares was chosen consul for three years in succession He divorced army recruitment from landholding and enrolled large numbers of the

sources of booty for soldiers and taxes for the state *Population growth brought pressure for new* lands Increased use of metal for armaments required new mineral resources, and increased ownership of large landed estates required additional supplies of slaves Such, then were the underlying factors that drove Rome into the Punic Wars (265 221 B C.)

The Punic Wars Carthage, located in North Africa directly across the sea to the south of Sicily, was viewed by the Romans as a threat to their security For one thing Carthage had made the Mediterranean into a closed sea" Its powerful navy patrolled the waters, its navigation acts, trade restrictions, customs duties made competitive trade almost impossible For another, Carthage ruled an empire that extended into Italy She had founded cities and trading posts all along the coast of North Africa from Libya to Gibraltar and in the Mediterranean islands—notably Sicily, Sardinia and Corsica With her vast wealth Carthage was able to hire fighting mercenaries to defend her position Moreover, when the Romans conquered Southern Italy, Carthage dropped her friendly policy toward Rome When Carthage moved to take over enough of Italy to control the strategic Straits of Messina Rome was ready to take up the challenge

In the First Punic War (264-251 B C) Rome aimed to secure control of Sicily With Greek aid Rome crossed over the Straits of Messina into Sicily and defeated the Carthaginians in major battles Hastily constructing a fleet the Romans were able to hold off Carthage long enough to seize Sardinia and Corsica An attempted attack on Carthage itself failed, but in western Sicily the Romans were successful At this time (*251* B C.) a Carthaginian fleet was destroyed Carthage sued for peace, Rome accepted Sicily was turned over to Rome and became her first imperialist conquest

Carthage did not accept her defeat graciously Under the leadership first of HASDRUBAL and then after 221 B C. of HANNIBAL a military base was created in Spain Rome was helpless to prevent Hannibal s advance to the *Pyrenees* for she was bitterly engaged in defensive wars with the Gauls on land and the Illyrian (Greek) pirates on sea In order to protect his rear in the Spanish advance Hannibal was forced to attack a Roman city (Sagentum) Rome promptly declared war but was equally promptly faced with a Carthaginian invasion from the north for Hannibal had pushed over the Alps to descend on Rome En route he had picked up the Gauls as allies Reinforcements from Carthage were due in southern Italy to complete the encirclement *Hannibal s hopes rose high as a result of* victories on the **Ticinus**, on the **Trebia**, at **Lake Trasimene** and at **Cannae** (216 B C.) Moreover, Macedonia, sensing the kill moved in to threaten Rome on the east Some of Rome s allies began to desert

But the Latin Allies held firm Every Roman—freeman and slave—was drafted for military service. Under QUINTUS FABIUS the Roman army refused open battle and waged hit and run warfare. Meanwhile the Roman, SCIPIO AFRICANUS moved into Spain and crushed Hannibal s rear *support* Philip V of Macedon was stymied by a Roman inspired Greek coalition against him, Sicily too was neutralized Now the Romans sprang the trap that Hannibal had built for himself Offensives forced Hannibal to the coast Scipio landed in North Africa for an assault on Carthage. Hannibal was recalled to defend his homeland At the **Battle of Zama** (202 B C), however, the Carthaginians were destroyed

Carthage was reduced to a small African dependency Under the insistent demands of CATO THE ELDER, who made famous the slogan—"Carthago Delenda Est (Carthage must be destroyed)—Rome *was maneuvered into taking a final step* against Carthage in 146 B C. For no apparent reason but revenge, Carthage was razed She disappeared from history after this most unnecessary of Punic Wars.

Illyrian piracy and Macedonian aid to Carthage convinced the Romans that there could be no peace until Greece, too became a Roman province Aided by the Achaean and Aetolian Leagues Rome advanced against Macedonia and defeated her (200-*197* B C.) This was followed by the defeat of Antiochus III King of Seleucis in Asia Minor Rome s imperium now extended from Spain to Asia Minor Her empire was vast, but her problems of empire were vaster

THE CONSEQUENCES OF EMPIRE

Conquered territories were divided into provinces ruled by governors appointed in Rome for one year terms Governors ruled by army enforced decree they were aided by magistrates sent from Rome Conquered peoples all had to pay extraordinary taxes to Rome The collection of these taxes was turned over to private tax contractors (the publicans) who were permitted ten per cent maximum profit above the assessment Corrupt practices were punishable in the courts *In the first days of con*

quest cases were few But temptation was large since both judges and governors were drawn from the same class of people and had only a short time to reap any rewards from office Not many wealth making opportunities existed in Italy itself

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The Gracchi Brothers When TIBERIUS GRACCHUS was chosen tribune in 133 B.C. he undertook a program of reform. Behind this attempted reform lay these conditions the increasing corruption and land monopoly of the ruling group the increase in slaves and their increased restiveness as reflected in numerous uprisings the struggle of Rome's allies to secure Roman franchise the decrease in the number of freemen eligible for military

Seeking mainly to reform the army, Tiberius proposed a land division which would result in an increase in the number of peasantry eligible for army service The *comitia tributa* passed a law confiscating all land above a fixed amount and distributing the surplus among the landless. Two warring camps appeared—the rich and the poor The power of the rich was in the Senate and the Senate vetoed the Gracchian reform When the King of Pergamm willed his country to Rome, Tiberius seized it on behalf of the *comitia tributa*, although custom dictated that it was the Senate's privilege to dispose of such bequests. When Tiberius now also came out with the proposals to reduce army service reform the jury system, and make it easier for the allies to get the vote, the Senate accused him of seeking to establish a tyranny and had him murdered

Tiberius's brother GAIUS became tribune in 123 B.C. Bravely he proposed an even more extensive reform He first sought to convert Rome into a democracy by transferring from the Senate to the Assembly all important business Land confiscation and redistribution was continued with this addition —the provincial as well as Italian estates were to be taken Plans were drawn up to establish Roman colonies far and wide through the provinces. Franchise was to be given to both the Latin and Italian allies A number of reforms for the army were drawn up juries were to be opened to other groups as well as the Senators and, finally, a grain law was passed providing that the state could sell corn to citizens below the market price.

Senatorial opposition to these reforms was violent by demagoguery and playing upon popular superstition they turned the Roman populace against Gaius He fled and when he was overtaken, he committed suicide.

The heritage left by the Gracchi Brothers to Rome was a wide cleft between the Optimates (rich) and the *Populares* (poor) that brought the Roman Republic to its eventual destruction and ushered in the period of Roman absolutism—Caesarism.

THE REPUBLIC DESTROYED

Civil War The Optimates and Populares sought military support for their programs MARIUS a military conqueror who took up the cause of the Populares was chosen three years in succession. He cruitment from mbers of the

sources of booty for soldiers and taxes for the state Population growth brought pressure for new lands Increased use of metal for armaments required new mineral resources, and increased ownership of large landed estates required additional supplies of slaves Such, then were the underlying factors that drove Rome into the Punic Wars (265-221 B C.)

The Punic Wars Carthage, located in North Africa directly across the sea to the south of Sicily, was viewed by the Romans as a threat to their security For one thing Carthage had made the Mediterranean into a "closed sea" Its powerful navy patrolled the waters, its navigation acts, trade restrictions, customs duties made competitive trade almost impossible For another, Carthage ruled an empire that extended into Italy She had founded cities and trading posts all along the coast of North Africa from Libya to Gibraltar and in the Mediterranean islands—notably Sicily, Sardinia and Corsica With her vast wealth Carthage was able to hire fighting mercenaries to defend her position Moreover, when the Romans conquered Southern Italy, Carthage dropped her friendly policy toward Rome When Carthage moved to take over enough of Italy to control the strategic Straits of Messina, Rome was ready to take up the challenge

In the **First Punic War** (264 251 B C.) Rome aimed to secure control of Sicily With Greek aid Rome crossed over the Straits of Messina into Sicily and defeated the Carthaginians in major battles Hastily constructing a fleet the Romans were able to hold off Carthage long enough to seize Sardinia and Corsica An attempted attack on Carthage itself failed, but in western Sicily, the Romans were successful At this time (251 B C.) a Carthaginian fleet was destroyed Carthage sued for peace, Rome accepted Sicily was turned over to Rome and became her first imperialist conquest

Carthage did not accept her defeat graciously Under the leadership first of HASDRUBAL and then after 221 B C. of HANNIBAL a military base was created in Spain Rome was helpless to prevent Hannibal s advance to the *Pyrenees* for she was bitterly engaged in defensive wars with the Gauls on land and the Illyrian (Greek) pirates on sea In order to protect his rear in the Spanish advance, Hannibal was forced to attack a Roman city (Sagentum) Rome promptly declared war but was equally promptly faced with a Carthaginian invasion from the north for Hannibal had pushed over the Alps to descend on Rome. En route he had picked up the Gauls as allies. Reinforcements from Carthage were due in southern Italy to complete the encirclement Hannibal s hopes rose high as a result of victories on the **Ticinus**, on the **Trebia**, at **Lake Trasimene** and at **Cannae** (216 B C.) Moreover, Macedonia, sensing the kill, moved in to threaten Rome on the east Some of Rome s allies began to desert

But the Latin Allies held firm Every Roman—freeman and slave—was drafted for military service. Under QUINTUS FABIUS the Roman army refused open battle and waged hit and run warfare Meanwhile the Roman, SCIPIO AFRICANUS moved into Spain and crushed Hannibal s rear support. Philip V of Macedon was stymied by a Roman inspired Greek coalition against him, Sicily too was neutralized Now the Romans sprang the trap that Hannibal had built for himself Offensives forced Hannibal to the coast Scipio landed in North Africa for an assault on Carthage Hannibal was recalled to defend his homeland At the **Battle of Zama** (202 B C), however, the Carthaginians were destroyed

Carthage was reduced to a small African dependency Under the insistent demands of CATO THE ELDER, who made famous the slogan—"Carthago Delenda Est" (Carthage must be destroyed)—Rome was maneuvered into taking a final step against Carthage in 146 B C. For no apparent reason but revenge, Carthage was razed She disappeared from history after this most unnecessary of Punic Wars.

Illyrian piracy and Macedonian aid to Carthage convinced the Romans that there could be no peace until Greece, too became a Roman province Aided by the Achaean and Aetolian Leagues, Rome advanced against Macedonia and defeated her (200-197 B C.) This was followed by the defeat of Antiochus III King of Seleucis in Asia Minor Rome's imperium now extended from Spain to Asia Minor Her empire was vast, but her problems of empire were vaster

THE CONSEQUENCES OF EMPIRE

Conquered territories were divided into provinces ruled by governors appointed in Rome for one year terms Governors ruled by army enforced decrees they were aided by magistrates sent from Rome Conquered peoples all had to pay extraordinary taxes to Rome The collection of these taxes was turned over to private tax contractors (the publicans) who were permitted ten per cent maximum profit above the assessment Corrupt were punishable in the courts In the

quest, cases were few. But temptation was large since both judges and governors were drawn from the same class of people and had only a short time to reap any rewards from office. Not many wealth-making opportunities existed in Italy itself.

Rome's economic foundation was agricultural and in the export trade the balance of trade was against Rome. The wealth of some Romans was, of course, enormous, booty (theft) and tribute (extortion) created a class of new-rich—the equites or knights. It was they who handled the tax-contracts and the contracts for public works in the provinces. And it was they who finally corrupted the governors and magistrates there with bribes for shutting their eyes to fraudulent tax collection. Over-taxation forced large numbers of conquered peoples into debt from which they were then "rescued" by money lenders at fearful rates of interest. When [illegible]e Roman Senate threatened investigation and ex[illegible]osure, they too were bribed. Corruption thus [illegible]orked its slow poison into the blood-stream of [illegible]oman society

Imperial booty flowed into the hands of the [illegible]enators. But they were forbidden to contaminate [illegible]emselves with business ventures Therefore they [illegible]vested their booty in land, which was to a [illegible] [illegible]tent [illegible] [illegible]aine [illegible] larg[illegible] [illegible] [illegible]ated by slave labor. The [illegible]isplaced yeomen drifted to the big city as unemployed workers Most were citizens and could vote. They were therefore a potential menace to the ruling oligarchs—unless their votes could be bought Herein was the origin of "bread and circuses," that is, public distribution of free food and public presentation of free spectacles—to distract the hungry and bored workers from more violent amusements Roman workers did not want bread and circuses, they wanted land, and they began to demand that the latifundia be broken up and redistributed.

LAND REFORM

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THE REPUBLIC DESTROYED

Civil War. The Optimates and Populares [illegible] [illegible] for their [illegible] [illegible] [illegible] Populares was [illegible] [illegible]. He [illegible] [illegible] and [illegible]

Populares into service, an act which professionalized the army In his *sixth* consulateship Marius seized the provinces for colonization by his army veterans Moreover the Marian party pushed through a franchise extension to all the Italian allies When the Senate rejected this the Italians rose in revolt in the Social Wars (91 88 B C), wars that were terminated only as a result of a new threat to Rome from Mithrades VI of Pontus in Asia Minor The franchise was granted

Marius and Sulla In turning to the problem of the Mitharaditic threat, the Optimates and Populares split on the matter of command of the Roman armies The Optimates chose LUCIUS CORNELIUS SULLA, a consul, the Populares naturally wanted Marius Each had his own army The result was bloody civil war and in the end Sulla conquered (Marius had died a natural death) Mithradites was crushed Sulla then ended the policy of cheap grain, limited the powers of the tribunate and the comitia curiata, restored all magistracies to the Senators, increased the powers of the Senate until it ruled the state, raised the age limit for office holding, and made all executives subservient to the Senate Sulla carried out his restoration as a dictator chosen for the duration of the crisis His support rested upon his army which had been rewarded with the lands confiscated from Sulla s enemies

The Sulla Aftermath Sulla retired from political life, but the hatreds he had inspired persisted There were the personal hatreds of the survivors of those who had been massacred, hatreds of those who had lost their lands, of those who had been deprived of political power New discontent arose among the veterans the slaves and the conquered peoples New threats appeared from Spanish tribes, from Mithradates again Populares regrouped under LEPIDUS and made a bid to restore the tribunate Then, out of Capua in Italy came the slave revolt led by SPARTACUS a Thracian gladiator On the sea pirates in alliance with Mithradates harrassed Roman shipping The merchants at home were bitter the slave revolt had destroyed their stores, pirates were taking their shipped goods, Senatorial prerogatives had cut into their political rights People were looking for a new leader, candidates appeared

POMPEY and CRASSUS had eliminated foreign enemies and the Spartacus revolt When they returned home they demanded that the Senate surrender its new won power over the executive and judiciary to them To reinforce their demands both commanders allied with the merchants and the Populares, whom, under Sulla, they had helped defeat! The Senate was forced to agree and in 70 B C. Pompey and Crassus became consuls. The reforms were scrapped Pompey then went off to foreign wars in Pontus, Judea and Syria

JULIUS CAESAR AND CAESARISM

Caesar. Between 70 B C. and 46 B C. JULIUS CAESAR rose from an ordinary soldier to Roman dictator to dominate Roman history His first bid for power came when together with Crassus and CATILINE he plotted to overthrow the Senate. When CICERO exposed the Catiline conspiracy, Caesar went to Spain to escape complicity He bided his time until Pompey returned from the wars, then with Crassus and Pompey, Caesar helped form the First Triumvirate (60 B C.) Caesar became a consul and as such pushed Pompey s cause against the Senate vigorously, he had no army of his own—yet Since the Gauls were becoming troublesome, Caesar suggested that he be made the governor of Gaul and given an army to subdue the Gauls This was readily granted and Caesar fought his Gallic Wars and recorded them brilliantly in his *Commentaries* Circulated in Rome, the *Commentaries* built Caesar's reputation as an invincible conqueror

By 49 B C. the fruit was ripe for plucking Crassus had been killed in battle, Julia, Caesar s daughter and Pompey s wife, who had been a cementing force between them died conditions inside Rome became so anarchic that Pompey had established a military dictatorship Still Caesar waited for Pompey to make the first move When in 49 B.C. Pompey deprived Caesar of his command Caesar "crossed the Rubican for a decisive battle Pompey fled to his army in the east, Caesar pursued and defeated him utterly in the **Battle of Pharsalus** Pompey himself escaped to Egypt but was murdered before Caesar landed there Caesar turned his military attentions to the conquest of Egypt, and his amorous attentions to Cleopatra whom he established as the ruler of Egypt Then came Caesarism

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Caesar recognized that the old forms of government had become obsolete, but he also knew that he must observe the *form* in changing the substance. In substance the government had to become one with his own absolute and undisputed power Thus he made himself dictator—for life, he secured

legally the powers of the consul, the tribune the chief priest and the censor for himself, he was voted the right to appoint all magistrates, to make war and peace to command the armies to expend public funds and to rule by executive decree It was all perfectly proper The Senate and Assembly continued to meet—*to confirm* Caesar's edicts So close was Caesar to monarchy that he willed his nephew GAIUS OCTAVIUS as his heir and successor

reforms in the Roman state and empire He began to extend Roman citizenship and franchise to inhabitants in the provinces he restored Carthage as a commercial center the Senate was made representative (without power) of the whole empire and Rome was converted from the capital of Italy to the capital of the empire

Other reforms followed the calendar was corrected for errors and modernized civil and criminal courts were reformed codification of the law was begun the imperial bureaucracy was reorganized, provinces were removed from the control of the Senate grain doles were reduced and those on relief were encouraged to take up land imprisonment for debt was abolished interest on loans was fixed at 12 per cent installment payments for debt were legalized market inspection to protect consumers was launched direct taxes were reduced reclamation projects were begun slaveowners were encouraged to free their slaves so that the percentage of slaves in the total population might be reduced.

Caesarism aroused deep hostilities in the aristocrats now stripped of power in ex-Pompeyites in the bureaucrats who found opportunities for extortion in the provinces curtailed in democrats and republicans who saw through the forms of Caesarism to its actual substance—absolute dictatorship Under the leadership of CASSIUS and MARCUS BRUTUS a band of senatorial assassins slaughtered Caesar on the Ides of March. Caesar died in the shadow of the statue of Pompey which overlooked the Senate chamber

THE ROMAN EMPIRE

Rise. Caesar had willed his rule to his nephew OCTAVIUS Octavius had to fight for his bequest against MARC ANTONY and LEPIDUS—both Caesar's friends and both commanding effective military power All three however had a common enemy in the republican forces led by Cassius and Brutus. A Second Triumvirate was therefore formed which consisted of Octavius Antony and Lepidus At Philippi the republicans were overwhelmed Antony moved on to Egypt and to Cleopatra while Octavian (Octavius) returned to Rome to consolidate his position When Antony divorced Octavia (Octavian's sister) to marry Cleopatra Octavian declared war At the Battle of Actium, 39 B.C. his fleet won a decisive victory over Antony and Cleopatra Octavian was now without opposition

The Principate Julius Caesar had sought to transform Roman society, Octavian sought to reestablish it—within a new *order* Octavian for example forced Caesar's appointees *from the Senate* if they were not descended *from* the highest Roman nobility He decreed that no Roman citizen could marry a freeman or outside his rank *Old Temples* were restored—in marble. Republican forms were scrupulously observed When Octavian acted it was *through the* Senate and Assembly In 27 B.C. Octavian laid down all his extraordinary powers and it was the Senate that granted them to him anew by popular acclaim. Thus by senatorial proclamation Octavian became

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Reforms Augustus brought the *Pax Romana* to the Romans and to the world The Roman army, recruited from the ranks of Roman citizens and officered by men from the aristocratic classes, stood guard at all the frontiers and within all troubled areas in the Empire In Rome Augustus kept for himself a small praetorian guard A standing navy was added to the armed forces. Military affairs were made the exclusive prerogative of Augustus himself Competence over the provinces was divided those pacified and near at home were granted to the Senate others were administered by the Imperator

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Reforms It was in Caesar's interest to make wide reforms in the Roman state and empire. He began to extend Roman citizenship and franchise to inhabitants in the provinces he restored Carthage as a commercial center the Senate was made representative (without power) of the whole empire and Rome was converted from the capital of Italy to the capital of the empire

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distribution and the like, Augustus made tax collection a state function, taxes were now collected efficiently and new import taxes were introduced To keep expenses down, no new foreign conquests were undertaken—particularly after the resounding defeat suffered by the Romans under Varus at the hands of Arminius, a Germanic barbarian

Height. Augustus died in 14 A D and his stepson TIBERIUS was nominated by the Senate as his successor Tiberius abolished the *comitia tributa*, transferred certain provinces from the Senate to himeslf in order to reform them, suppressed two great mutinies in the ranks of the legionnaires and many personal plots against himself He died unpopular in 37 A D

CALIGULA (37-41 A D) who succeeded him was insane and managed to dissipate the treasury in drunken revels and bizarre celebrations The Praetorian Guard disposed of him It was they who named Claudius as successor

CLAUDIUS (41-54 A D) ruled well He reoccupied Britain, reformed the bureaucracy by instituting special divisions, he completed the construction of two aqueducts and improved the great harbor at Ostia Because she plotted against him, Claudius had his wife, Messalina, executed He then married his niece, Agrippina, who bore him a son Nero Agrippina then disposed of Claudius by poisoning him.

NERO (54-70 A D) was probably insane His administration was filled with plot and counterplot, with assassination and execution, with persecution of the Christians who were made the scapegoat for a fire that swept Rome in 64 A D and with border revolts extending from Britain to Judea When the Senate finally condemned Nero he committed suicide

VESPASIAN (70 79 A D) proved a wise choice he reformed the tax structure, recovered large tracts of public lands from extortionists introduced rigid governmental economy, increased the income of the state, restored discipline in the ranks of the army and kept the peace His successor, TITUS, ruled for two years only (79 81 A D) and was followed by Domitian

DOMITIAN (81-96 A D) built the lines of forts between the Germanic and Roman lands where no natural boundaries existed This established peace in the northeast Murder and assassination, including his own, featured Domitian's rule

NERVA'S (96-98 A D) brief rule produced an interesting agricultural scheme to encourage agriculture in Italy a revolving fund was set up by the state, farmers could borrow from the fund at low interest rates, upon repayment the principal was returned to the fund and the interest was used for relief for indigent widows and orphans. Nerva began the adoptive system of imperial succession when he adopted Trajan as his son and successor

TRAJAN (98 117 A D) was the first provincial to become an emperor He was a brilliant military commander and during his rule he brought the Roman Empire to the Tigris and Euphrates Rivers —its widest extent He also made important reforms in the imperial administration He adopted Hadrian as his son

HADRIAN (117-138 A D) was a most unmilitary ruler His interests were in languages, literature, philosophy and art To avoid the bother of emp[illegible], he ceded Mesopotamia and Assyria to the Parthians granted independence to Dacia, completed the northern forts, built a wall in Britain between Roman and Celtic lines, destroyed Jerusalem and scattered the Jews far and wide through the Empire Internal administration was reformed and the praetorian edicts were codified Hadrian's Tomb (The Castle of Saint Angelo) on the banks of the Tiber is a most fitting memorial of this most esthetic of the Roman emperors

ANTONINUS PIUS (138 161) ruled long and peac[illegible] fully, his successor MARCUS AURELIUS (161-18[illegible] ruled long was a man of peace but [illegible] troubled times There were local wars against t[illegible] Parthians, Germanic tribes and others, there we[illegible] severe persecutions of the Christians These e[illegible]ternal exertions were in direct contradiction to t[illegible] inner life of Marcus who, in his famous *Meditation*[illegible] a treatise on Stoicism revealed himself as simpl[illegible] conscientious retiring philosophical and ascetic

COMMODUS (180-192) was a true son of Marcu[illegible] Aurelius at least in the flesh The spirit of Com[illegible]modus—cruel sensuous and cowardly—was far re[illegible]moved from that of his father With Commodu[illegible] begins the decline of Rome

THE DECLINE OF ROME

Rome's decline extended over centuries it had no sudden fall Many factors contributed to the decline Science and technology did not keep pace w[illegible]

[illegible]

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attacks, graft and corruption in the provinces, inefficient bureaucracy, gross waste of limited resources. The drain on the public treasury was continuous The wider the empire became, the less intense became the degree of patriotism, loss of patriotism engendered corrupt political behavior The army was sensitive to the decline particularly as it lost its Roman character and became increasingly provincial With decline in emperor character, the army became a prime political force It began to make and unmake emperors so frequently that one can say accurately that between the rule of Commodus (d. 192 A D.) and the rise of DIOCLETIAN (284 A.D) military anarchy prevailed in the Empire.

Political decline hastened the factors making for economic decline Small farmers, the backbone of the Roman Republic, virtually disappeared or rather were absorbed into the immense estates as semi-slaves. The purchasing power represented by these small farmers disappeared and helped to ruin the city artisans who had produced manufactured goods for sale to the small farmers, besides, an important source of tax revenue also disappeared With the ruin of the small farming and artisan classes, the state became the primary producer of goods, a factor which destroyed the initiative of the Romans Resulting shortages of goods produced a steady inflation Coinage began to disappear, what remained was debased and became worthless. The result was a reversion to barter Thus had a tremendous impact upon the trading or middle classes who had become the backbone of the Empire Foolish imperial decrees hastened the decline of this group They were made responsible for the collection of taxes in the municipalities Whatever they did not raise of the quota assigned them they had to pay out of their own pockets They could not meet their quotas because the artisans had been ruined with the decline of the small farmers Soon the middle class followed the artisans into ruin

Some social factors entered the picture too Population declined all during the imperial period War, epidemic and plague were chiefly responsible, and, as times grew harder, natural birth rates declined among the poor as well as the rich. Of equal importance was the failure of nerve which accompanied physical decline. This was revealed in the search for security above enterprise, in the widespread superstitions that developed, in the rush to join mystical cults that guaranteed, at least, some reward in the hereafter, in the loss of patriotism, in the wild and bestial indulgences of the rich, etc.

The Fall. Several strenuous efforts were made to halt the decline of the empire Most notable was that of DIOCLETIAN (284-305 A.D.). Diocletian tried to augment the powers of the Emperor by introducing Oriental features of absolutism into his rule He reformed the army, tried to halt inflation by instituting both price and wage controls, and made significant changes in imperial administration. This latter was most important for the future of European history. The Empire was divided in two, a western and eastern half and Diocletian ruled from the east. This division became permanent when CONSTANTINE (306-337) made Constantinople into a second Rome When the fall came, it was the western half that collapsed, **the eastern half continued for more than a thousand years to preserve and disseminate the culture of the Roman Empire.**

THE GRANDEUR THAT WAS ROME

The Conquered Conquerors. In the sphere of culture the Romans themselves accepted the Greeks as their superiors. Greek influences, particularly in their Hellenistic or Alexandrian forms, determined the form and substance of Roman culture Romans borrowed freely from Greek architecture, engineering, religion, literature and philosophy Oddly, however, in spite of the reliance of the Romans upon the Greeks for a "classical education," modern civilization has relied upon the Romans, not the Greeks, for its classical training

Latin. Compared to the Greek, the Latin tongue is inflexible, and lacks subtlety, it is not a language of fine distinctions. It is terse, precise, clear—an admirable instrument for science, engineering, business and law.

Roman Law. Probably the greatest cultural achievement of the Romans was its system of law. Roman law originated as a law of custom and religious taboos. In the **Twelve Tables**, however, the law became secularized into a **civil law**. To the laws in the Tables there were added those passed by the Senate and the Assembly These laws were interpreted by special jurists called praetors Before announcing his edict (decision), the praetor would pronounce the legal principles upon which his edict rested. These relied heavily upon precedent Praetorial edicts were collected into a systematized code by Hadrian in his "perpetual Edict." As Rome became an empire a new law, the **law of nations** developed Eventually this became more important than the civil law Influenced by the Stoics, Roman jurists began to search for basic principles that

distribution and the like Augustus made tax col lection a state function, taxes were now collected efficiently and new import taxes were introduced To keep expenses down no new foreign conquests were undertaken—particularly after the resounding defeat suffered by the Romans under Varus at the hands of Arminius, a Germanic barbarian

Height Augustus died in 14 A D and his stepson TIBERIUS was nominated by the Senate as his successor Tiberius abolished the *comitia tributa*, trans ferred certain provinces from the Senate to himeslf in order to reform them suppressed two great mutinies in the ranks of the legionnaires and many personal plots against himself He died unpopular in 37 A D

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NERVA S (96-98 A D) brief rule produced an in teresting agricultural scheme to encourage agri culture in Italy a revolving fund was set up by the state farmers could borrow from the fund at low interest rates upon repayment the principal was returned to the fund and the interest was used for relief for indigent widows and orphans. Nerva began the adoptive system of imperial success. when he adopted Trajan as his son and successor

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In Roman hands the Greek building became grandiose, colossal—and more practical The Romans *added to the Greek heritage* the art of the administration building, the public bath the *theatre the* amphitheatre the race track (Colosseum) and the monumental structure like the triumphal arch and the commemorative column *To secure proper* height Roman architects abandoned the simple post *and lintel system of the Greeks and utilized the* arch, the vault and the dome. To secure *proper* ornamentation they adopted and elaborated the Corinthian column But columns ceased to be *functional* they were added purely *for decorative effect* Roman architecture was tasteless, *but imposing* An original *contribution* was the basilica with a nave aisles and clerestory windows—a form successfully adapted later by medieval church builders.

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The most notable achievement in this field was that of JUSTINIAN (527-565 A D) an eastern Emperor Justinian created a commission headed by TRIBONIAN to simplify and codify all extant Roman law Tribonian's commission first produced the **Code**, a collection of the recorded decisions of judges and writings of famous jurists These were summarized in the *Digest* Since the length of the summary was still forbidding Tribonian reduced them into the book-length *Institutes*. New laws by Justinian were then put into the *Novels* All together these made up the famed *Corpus Juris Civilis* which had such great influence in medieval civil and canon law and in the secular law of national states until the end of the 18th century A D

Religion. We have seen that the original Roman religion was far less anthropomorphic than the Greek In fact, Jupiter, Juno, and the other gods did not become divine *persons*, possessing human attributes, until the first wave of Greek influence swept over Rome As in the days of Hellenistic influence, the Greek faith itself succumbed to orientalization, to cult and mystery, to initiation and emotion the Romans experienced an invasion of many new Oriental cults which challenged their prevailing beliefs Common to these mystic faiths were beliefs in immortality purification of the soul redemption rites and ceremonies, initiations, priesthood and community worship

Especially popular was the **Mithraic cult**, a derivative of **Zoroastrianism.** Accepting ZOROASTER's basic premise that two forces contended in the world, Light and Darkness, Mithra worshippers added the premise that Mithra, a sun-god was sent to earth to redeem mankind from the force of darkness Mithra had no human mother, he emerged at birth from a rock in a stable, a few shepherds were witness to this remarkable birth Mithra waged war on evil, was slain and then was resurrected, he rose to heaven and it was there his followers went after death, the wicked went to hell Mithra sat in judgment on each soul One day he would return for a general judgment of all mankind Some of the Mithraic rites included worship in candlelit caves, baptism, the eating of consecrated bread and wine, the celebration of December 25th as Mithra's birthday, elaborate initiation rites during which the candidate passed through seven stages to a final abode among the blessed Membership in the Mithraic cult was restricted to men.

Philosophy. Mithraism appealed to army men, lower classes and slaves, the Roman elite preferred emperor worship or philosophy A considerable vogue was enjoyed by **Stoicism**, a late Greek concept inaugurated by ZENO of Citium (c 300 B C) and which attracted such noble minds as those of Cicero, Seneca and the Emperor Marcus Aurelius Stoicism postulated a Divine Reason which was identical with universal natural law (pantheism) Through study of nature men came to God. In translating natural law into ethics, Stoics proclaimed the doctrines of the World State, equality of men and natural brotherhood of all men Stoics rejected all gods, for them man stood independent in the universe, each man was an individual pursuing an ideal This ideal was compounded of many elements indifference to one's personal fate, service, unpaid, to mankind, a belief in the here and now only, self sufficiency the virtues of resolution, fortitude willingness to die for one's beliefs, devotion to duty contempt for pleasure or pain Stoics argued that man owes allegiance to no one, or nothing but his conscience however, to avoid emotional distress one ought to accept the *status quo* confirmed in the belief that all men will gradually grow more reasonable and work to bring the Divine Order the rational scheme of things, on earth

Quite opposed to Stoicism was **Epicureanism.** The Roman LUCRETIUS made a beautiful and excellent summary of this doctrine in his *De Rerum Natura* Epicureanism was founded in atomism as developed by Democritus and was therefore a thorough-going materialism Atomism, we have seen was destructive of all belief in gods, all things were reducible to material particles Man was formed of particles too and for one purpose—the pursuit of happiness Happiness was nothing more than freedom from pain and enjoyment of pleasure (hedonism) Epicurus taught that pleasure is maximized when men reduce their wants to a minimum. the possession of friends good talk satisfying appetites [illegible] bearing responsibilities gather[illegible] one may eating drinking and merr[illegible] for an increase in knowledge is a fruitful source for discovering new pleasures.

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SCIENCE AND ENGINEERING

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LITERATURE

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In CATULLUS (84-54 B.C.) the Republic produced an exceptional lyric poet.

Julius Caesar and Sallust produced creditable histories during this era. But the major prose figure was CICERO His collected works include treatises on rhetoric, orations, political essays, moral essays, theological treatises and letters Cicero was an unoriginal thinker but his prose set the pattern for "classical prose" for centuries to come with its emphasis on pure vocabulary, precise idiom, straightforward speech fluent rhythm and emotional appeal

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Satire became more bitter more direct in the hands of PETRONIUS (*The Satyricon*) and MARTIAL (*The Epigrams*) PLINY THE ELDER left a masterpiece (*The Natural History*) exposing Rome's ignorance in the fields of science, PLINY THE YOUNGER, however wrote nine books of charming letters which are a mine of information about contemporary Roman life

In LONGINUS the Romans produced a highly original thinker in the field of esthetics Longinus contributed the affective theory of literature in his essay *On The Sublime*, his argument was that the value of a literary work was not in its moral value as Plato had held, or in its form as Aristotle maintained, but in its ability to move the reader into a state of ecstasy or sublimity by the grandeur and passion of its art

In the field of History the era was fruitful [illegible] produced TACITUS SUETONIUS and PLUTARCH Tacitus (55 117 A.D.) wrote history in almost [illegible]

underlay all law, a law of nature This thoughtful approach to legal matters produced a law that was exact, *impartial, liberal, humane*

The job of the judge was justice and justice was 'the steady and abiding purpose to give every man that which is his own If justice were to prevail, then the law itself must be simple and available to any who could read Romans concerned themselves frequently with the problems of simplification and codification of the law

The most notable achievement in this field was that of JUSTINIAN (527 565 A D) an eastern Emperor Justinian created a commission headed by TRIBONIAN to simplify and codify all extant Roman law Tribonian's commission first produced the Code, a collection of the recorded decisions of judges and writings of famous jurists These were summarized in the *Digest* Since the length of the summary was still forbidding Tribonian reduced them into the book length *Institutes* New laws by Justinian were then put into the *Novels* All together these made up the famed *Corpus Juris Civilis* which had such great influence in medieval civil and canon law and in the secular law of national states until the end of the 18th century A D

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In sum the figure *of* Jesus Christ, His life and sayings His *miracle workings* and the supernatural events that *were believed* to have attended His life became the *basis* for a new faith propagated by His chosen Apostles, twelve in number and those whom they converted In its inception *the Christian* religion was but one of many that competed for the faith of the people of the Roman Empire. Many factors contributed to ensuring that this faith, of all should triumph Not the least of these factors was the work of ST PAUL who elaborated Christian doctrine into the idea of redemption

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THE MESSAGE OF JESUS CHRIST

Jesus Christ left no writings His sayings however, were collected by the authors of the Four Gospels—Matthew, Mark, Luke and John—and are incorporated as part of the New Testament The sayings of Christ have been the subject of considerable interpretation, but there is wide agreement on their literal content.

God. Christ placed emphasis on the omniscience [illegible]

[illegible] still this love for God and neighbor manifest itself in conduct or behavior? *On this matter Christ placed considerable emphasis on the inner attitudes of men on their unseen states of* mind and heart Thus among those he considered blessed were those who were the poor in spirit, the meek those who mourn those who hunger for justice and those who are peacemakers He believed firmly that one must love one's enemies and from this [illegible] two corollary beliefs *it is not enough* to [illegible] the injunction that Thou shalt not kill, one must not even be angry with one's brother, one [illegible] to terms with one's opponents quickly [illegible] not resist the evildoer one must turn [illegible] other cheek *and the like More positively* [illegible] give men their offenses The state of one's intent requires self-examination and men were

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Eschatology Christ painted in broad strokes the nature of the Last Judgment. He asserted that there would be a period of preparation for this day when false prophets would abound and there would be wars, rumors of wars, famines, earthquakes and other physical catastrophes During this period the true believers would undergo a period of trial and tribulation. Then Jerusalem would be destroyed On the very last day the sun and moon would be darkened, the stars would fall from Heaven A sign of the Son of Man would then appear in Heaven

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CONTRIBUTION OF THE APOSTLE PAUL

The Moral Heritage. Paul of Tarsus was a Jewish convert to Christianity and, following his conversion, became a practical organizer of the Christian religion and the first to set up Christian communities outside of Palestine. In his preaching, Paul continued and even deepened the Judeo-Christian stress upon one, all-embracing, all-powerful, all-good, merciful God; upon God's special relationship with a universal body of the faithful; upon the dire fruits of sinfulness and the rich fruits of lawfulness; upon the need for personal and social perfection, particularly of the spirit. These preachings filled the need of the time for something more enduring than the ecstatic oriental mystery cults. Paul, however, introduced a new note into this tradition by stressing the conflict between the flesh and the spirit—flesh was material and evil, spirit was non-material and good.

The Supernatural and the Mysterious. Essentially Christianity was a supernatural belief and rested upon faith in the mysteries and miracles of Christ. Paul heightened and deepened these elements by linking them with the principal mystery—the Redemption. To be released from sin and saved for eternity, a believer had to identify himself, through faith, with the death and resurrection of Christ. He had to believe that Christ's death and resurrection were in the nature of atonement for the sins of mankind. The inward act of faith, preached Paul, had to be coupled with participation in the external acts of baptism and eating the bread and drinking the wine of the Eucharist. By this means, supernaturally and mysteriously, the Body of Christ became indwelling in the believer and thus a share in eternal glory was vouchsafed.

Eschatological. Paul linked the judgment of last things with the origin of first things in a drama of salvation. In the beginning was the Creation and Adam's sin and fall Adam's surrender to the devil had corrupted all mankind. God had foreseen all this and had prepared the way to salvation through the divine being incarnate in Christ. Through Christ mankind can be redeemed.

The Law. Among the early Christians there were those who insisted that the entire Jewish law was valid and in force for all Christians. Paul championed the cause of complete freedom from the Law. This insistence paved the way for the spread of the Christian gospel into the very heart of pagandom, Rome itself.

WHY CHRISTIANITY TRIUMPHED

When the first millenium opened Christianity was a small struggling sect in a vast sea of contending beliefs. By 392 A.D. it was the only legal faith in Europe. How does the historian account for this?

Conversion of the Mediterranean Peoples. Early Christians set themselves the goal of carrying their faith to all men. As a result of Paul's activities, congregations were founded in Jerusalem, Antioch, Philippi, Thessalonica, Corinth and Athens. Tradition holds that Peter evangelized Rome and was followed there by Paul. Early successes were greater in the east than in the west, and in the cities than on the farms. Evidence points to conversion first among slaves, impoverished freemen and women, though at all times a few of the well-to-do were attracted to the new faith. The common people were obviously attracted to Christianity by such features as its humanity, its feeling for brotherhood, its care for the poor, the widowed, the orphaned.

Syncretism. Residents of the Roman Empire were practitioners of many faiths; Christianity had to overcome their devotion to these competing faiths. Conversion of Jews became possible when Christianity incorporated into its doctrine beliefs in one God, the story of universal creation and the divine plan of history, the moral code of the Ten Commandments, the concept of sin, a hereafter, and redemption through a Messiah. Manicheans were attracted by Christian otherworldliness; the doctrine of the conflict between matter (evil) and spirit (good), and Christian asceticisms. *Gnostics* were committed to the stress upon spiritual knowledge through intuition and the doctrine of the Primal Man who would come to redeem mankind. Worshippers of Mithra who followed many of the rites practiced by Christians (e.g., baptism, a holy meal, December 25th), neo-Platonists and neo-Pythagoreans, who could accept Christian ideas of the creative Logos, of intermediary spirits like powers and angels, etc., Stoics, who also preached universal brotherhood—all found something with the Christian doctrine and ritual that won their consent.

Roman Persecution. Romans were normally tolerant of foreign religions, they acted on the principle that all gods are true, including those of the Romans Christian insistence that no God was true except their own, and that worship of Roman gods was pagan and doomed such believers to hell caused the Roman state to retaliate by persecution. This persecution increased when the Christians de-

nounced military service, gladiatorial contests, immorality slavery, etc The secret meetings of the Christians at night and in caves, gave rise to charges that they were engaged in immoral and subversive activities.

In the first two centuries Christians suffered more at the hands of the Roman populace than at the hands of the Roman emperors though the persecutions of Nero Trajan and Marcus Aurelius were severe In the third century A.D. imperial persecutions become systematic. Decius (c 248 A.D.) killed and banished hundreds of Christians who refused to appear before the magistrates and make a sacrifice to the Roman gods Valerian (253 260) intensified persecutions to prevent many of the upper class Romans from *joining* the Christian order Diocletian, in 303 A.D. purged the army of Christians burned Christian books removed all Christians from public office and prohibited the freeing of Christian slaves.

Persecutions had an effect contrary to that expected by the Roman rulers It increased the feeling of "apartness among Christians it gave to the Christian Church a group of martyrs who were considered to be witnesses to the faith it won to the faith many adherents who objected to persecution and it convinced many that the Christians were indestructible when the faith survived in spite of persecution.

Christianity Becomes Legal Toleration was extended to the Chris[tians] by an edict of GALERIUS in 311 A.D Galerius, who had persecuted Christians severely sought their aid through prayer for a malignant disease he had CONSTANTINE (306-337) also sought such aid from Christians as he entered the Battle of Milvain Bridge (312) in his war against the Eastern Emperor Maxentius. His men bore Christian devices on their standards and shields. He was victorious and in gratitude he issued the **Edict of Milan (313)** which granted Christians freedom of worship the removal of all legal disabilities and the restitution of all confiscated property

Constantine s pro-Christian policy accelerated conversion among the upper classes of Roman society Constantine also took steps to convert the conservative peasantry upon whom paganism had its strongest hold. He made observation of Sunday obligatory built new churches dedicated the new city of **Constantinople** to the Blessed Virgin, granted alms to poorer congregations, exempted Christian priests from political obligations and compulsory labor participated actively in Church councils and helped to enforce the decisions of these councils Under Constantine it became increasingly difficult to be anything but a Christian. Constantine s successors, with the exception of JULIAN (361 363)—whom the Christians labeled the Apostate —took more direct steps against paganism the death penalty was invoked against any who performed pagan sacrifices temple properties were confiscated and given to the Church, heretics" were driven into exile pagan priests were deprived of exemptions and privileges, "heretics" could not make wills or inherit property, etc. Finally, under THEODOSIUS I (379 395) Christianity became the *only* legal religion, and Catholicism the *only* orthodox faith

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Petrine Doctrine. The Petrine Doctrine rested doctrinally upon this verse in Matthew 16 18 "Thou art Peter, and upon this Rock I will build my Church." Because of this statement it was argued that what Christ gave to the other Apostles, he gave *through* Peter Peter was therefore the prince of the Apostles and "rules personally those whom Christ rules supremely." The claim for the supremacy of the Roman bishop was based historically upon the tradition that Peter himself had established the Roman bishopric.

Needless to say, this claim was bitterly contested by the **patriarchs** and **metropolitans** of other *areas Many factors account for the fact that* western Christians came to accept the claims of the Roman bishop Rome's *traditional position as the* center of a universal empire, the removal of imperial political *authority to the east after 330 A D*, the barbarian invasions, which often left the Roman bishop *as the sole temporal (political) power in the* west, the succession of very able bishops at Rome, the *unvarying orthodoxy of the Roman bishops* etc POPE LEO I (440-461) made the primacy of Roman bishops *a fact when he persuaded the Emperor*, Valentinian III, to decree that Rome was to be the chief *seat of ecclesiastical power for Christianity*, and that the decrees of the Roman bishop *were to have the force of law for the entire church* An ecumenical council at Chalcedon in 451 sustained *Valentinian's decree*

Monasticism *Monasticism developed from the* Christian *ideal of moral perfection* This ideal became linked with the belief that moral perfection *could only* come through a renunciation of all wordly goods, needs, desires and ambitions, it was *through* this worldliness that corruption and sin made their entry into the human spirit. To flee temptation, some Christians began to make a physical withdrawal from the world they went to live solitary lives in the desert, or in caves, or in the wilderness They grubbed for food, spent long hours in prayer and meditation, mortified their flesh by fasting and physical punishment and avoided all contact with other people In a sense, they were continuing the tradition of Christian martyrdom and came to be regarded by surrounding Christians as very holy men Secular clergymen, that is, the bishop and priest who worked *with* people appreciated the holy intent of these *hermits but felt that* it would be far safer for the church if withdrawal from the world were done *in a more organized* fashion The result was that a movement began to establish communities of "*monks*."

The monk AMMON (c 200 A.D) was the first to gather together a group of hermits to live together *as a community* Each of his membership lived in a home quarried from rock, prayed, meditated and mortified the flesh, and engaged in some kind of work. PACHOMIUS (292-346) built upon this foundation and formulated the first rules for monastic living lonely living, work, memorization of the New Testament, no washing, head covered when eating, etc.

Because of the political and economic disorders of the fourth century monasticism grew swiftly and the need for regulating these communities in*creased ST. BASIL of Caesera (330-379) in* Asia Minor adapted monasticism to the organized life *of the church and his rules* were widely adopted in the east Basil was opposed to the self-inflicted aus*terities of the early hermits* He realized that to be a successful monk, one had to be tested and trained, he therefore introduced the **novitiate** into monasticism, a probationary period during which the beginner was *systematically trained*. Thereafter monks devoted their lives to organized study, prayer, *meditation, charity and work.*

In the west it was BENEDICT (480-543) who formulated *the rules for monastic life His monastery* established at **Monte Cassino** in Italy The novitiate *was carefully planned to test the true desire of the* entrant to give up the world When admitted, the *Benedictine* monk took vows of absolute poverty, obedience and chastity, he ate prayed *worked and* slept in common with his brothers he suppressed all idle gossip he followed a set and rigid schedule, he could undertake no special austerities without permission, he ate no flesh of quadrupeds, he engaged in many prescribed fasts he could be flogged for violation of the rules

Monasticism then created a clear division between the **secular clergy**, the sacred hierarchy that worked in the world and the **regular clergy**, those who lived according to rules that withdrew them from the world Both branches of these spiritual elite served as important stabilizing forces in the Dark Ages that were to come after the fall of Rome

The Forging Of Orthodoxy. From the *first* Christianity had to cope with the problem of what was the **right or orthodox** doctrine as opposed to the **heretical** or **self chosen and wrong** doctrine In the second century for example, **Gnostics** like Valentinus tried to force upon Christianity the ideas that Christ was the *Logos* the mediator between God and man the source of light and life, and

therefore no person; Christ as a person would have had to have contact with matter which, said the Gnostics, was pure evil. Valentinus (d 160 A D) and Marcion (fl ca 144 A D.) both tried to divorce Christianity from all connection with the Old Testament and to link it only with the New Testament. Montanus (150-180) argued that God's revelation was continuous, that it was vouchsafed to inspired prophets, and that therefore only inspired prophets should be permitted to the priesthood Furthermore, since women too can be inspired, they should be permitted into the priesthood.

Such interpretations of Christianity were fought by apologists for the orthodox faith and were eventually rejected as "heresies." In the struggle with these heresies, however, orthodox Christians were compelled to begin **theological speculation** on the relation of Christ to universal processes of creation and salvation, on the validity or non validity of the body of Christian writings, on exactly what is the true, fixed, universal (catholic) doctrine As a result of the work of IRENAEUS (130-200) and TERTULLIAN (155 225) and others by the middle of the third century the books in the New Testament were fixed and the first formulation of the Apostle's Creed was made

New pressures on the doctrines of Christianity came when the educated classes were converted during the fourth and fifth centuries Political rivalry between Rome and cities in the Near East helped to spark new intellectual controversies that now arose from the educated Christians. It is calculated that by 325 A D there were as many as ninety Christian sects extant. In the main, however, their differences had to do with disagreements about the **unity of God, the freedom of the human will and the nature of Christ** Lesser differences centered on Church organization discipline and ritual

The greatest of these quarrels centered around the teachings of ARIUS (310-336) and ATHANASIUS (298-373) Arius denied the divinity of Christ, Christ was made of a substance *similar* with that of God, but not *identical* Christ was created and therefore not eternal and not God To this, Athanasius opposed the **doctrine of the Trinity.** The Trinity consisted of three persons God, the Father Almighty, Jesus Christ, the Son of God, and the Holy Ghost. Each of these three persons was an essential principle of a **single substance** This fundamental issue was settled for the orthodox at the first ecumenical council called by Constantine in 325 A D and held in Nicea The **Nicene Creed** there adopted favored the position of Athanasius

Controversy did not end with adoption of the Nicene Creed Nestorians raised the question, How could Christ at one and the same time have both a *human* and a *divine* nature at the time he was incarnate? How could Mary be the Mother of God if she were a human being? **Pelagians** denied that Adam's sin had affected the whole human race, man therefore could be sinless and could go to Heaven without being redeemed **Monophysites** argued that Christ was God and never man. Each of these "heresies' found enough followers to create its own church and to persist in spite of severe persecution. For western Europe, the end of the era of *theological* controversy did establish a core of orthodox creed This included the following dogmas, that

- God is one substance and three persons (the Trinity),
- Adam's sin of disobedience doomed the whole human race to corruption (the Fall),
- God became man as Christ to redeem sinful man (the Incarnation),
- God as Christ was miraculously born of the Virgin Mary (the Virgin Birth),
- At one time Christ was both God and completely man (the Dual Nature of Christ),
- God as Christ died as man to redeem the whole human race (the Atonement),
- God as Christ rose from the grave to bring those who believe in Him immortality (the Resurrection),
- God as Christ founded the Church as the *only* means of redemption (the Divine Foundation of the Church),
- Through his Love, God gives man spiritual aid in his effort to escape from sin (Grace),
- God as Christ will return to earth, resurrect the dead, save the blessed and damn the wicked (the Second Coming)

The Latin Church Fathers. The early Latin Church fathers (Lactantius, Arnobius, etc.) were more concerned with practical matters concerning the supremacy of the faith and ecclesiastical organization than with philosophical and theological speculation. During the fourth century, however, Latin Churchmen began to give more attention to the "theory' of their faith AMBROSE (340-397), Bishop of Milan, wrote copiously to prove that Christian ethics were superior to pagan, that ecclesiastical authority is supreme over secular that the Bible contains figurative and allegorical meaning, etc JEROME (340-420) was a great scholar and his contribution to Latin Christianity was a translation of the Bible, known as the **Vulgate,** which became the accepted translation of the Roman Church Ethically, Jerome leaned to severe, ascetic morality

Petrine Doctrine. The Petrine Doctrine rested doctrinally upon this verse in Matthew 16 18. "Thou art Peter, and upon this Rock I will build my Church" Because of this statement it was argued that what Christ gave to the other Apostles, he gave *through* Peter Peter was therefore the prince of the Apostles and "rules personally those whom Christ rules supremely." The claim for the supremacy of the Roman bishop was based historically upon the *tradition that Peter himself had established the Roman bishopric.*

Needless to say, *this claim was bitterly contested* by the **patriarchs and metropolitans** of other areas *Many factors account for the fact that* western Christians came to accept the claims of the Roman bishop Rome's traditional position as the center of a universal empire, the removal of imperial political authority to the east after 330 A D, the barbarian invasions, which often left the Roman bishop as the sole temporal (political) power in the west, the succession of very able bishops at Rome, the *unvarying orthodoxy of the Roman bishops* etc POPE LEO I *(440-461) made the primacy of* Roman bishops *a fact* when he persuaded the Emperor, *Valentinian III,* to decree that Rome was to be the chief seat of ecclesiastical power for Christianity, and that the decrees of the Roman bishop were to have the force of law for the entire church An ecumenical council at Chalcedon in 451 sustained Valentinian's decree

Monasticism. Monasticism developed from the *Christian ideal of moral perfection* This ideal became linked with the belief that moral perfection could only come through a renunciation of all wordly goods, needs, desires and ambitions, it was through this worldliness that corruption and sin made their entry into the human spirit. To flee temptation, some Christians began to *make a physical withdrawal from the world they went to live* solitary lives in the desert, or in caves, or in the wilderness. They grubbed for food, spent long hours in prayer and meditation, mortified their flesh by fasting and physical punishment and avoided all contact with other people In a sense, they were continuing the tradition of *Christian martyrdom* and came to be regarded *by surrounding Christians as very holy men* Secular clergymen, that is, the bishop and priest who worked *with* people appreciated the holy intent of these hermits but felt that it would be far safer for the church if withdrawal from the world were done in a more organized fashion The result was that a *movement* began to establish communities of "monks."

The monk AMMON (c 200 A.D.) was the first to gather together a group of hermits to live together *as a community* Each of his membership lived in a home quarried from rock, prayed, meditated and mortified the flesh, and engaged in some kind of work. PACHOMIUS (292-346) built upon this foundation and formulated the first rules for monastic living lonely living, work, memorization of the New Testament, no washing, *head covered when* eating, etc.

Because of the political and economic disorders *of the fourth century monasticism grew swiftly* and the need for regulating these communities increased ST BASIL *of Caesera (330-379)* in Asia Minor adapted monasticism to the organized life of the church and his rules were widely adopted in the east Basil was opposed to the self-inflicted austerities of the early hermits He realized that to be a successful monk, one had to be tested and trained, he therefore introduced the novitiate into monasticism, a probationary period during which the beginner was systematically trained. Thereafter monks *devoted their lives to organized study, prayer, meditation, charity and work.*

In the west it was BENEDICT (480-543) who formulated the rules for monastic life His monastery established at **Monte Cassino** in Italy The novitiate was carefully planned to test the true desire of the entrant to give up the world When admitted, the *Benedictine monk took vows of absolute poverty,* obedience and chastity, he ate prayed worked and slept in common with his brothers he suppressed all idle gossip he followed a set and rigid schedule, he could undertake no special austerities without permission, he ate no flesh of quadrupeds he engaged in many prescribed fasts he could be flogged for violation of the rules

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THE FIRST CHRISTIAN SYNTHESIS

God was pure spirit—uncreated, unchangeable, omnipotent, omniscient, omnipresent, immortal He **was perfect**—holy, just merciful, truthful, He was independent of all other beings He was the Creator of all things and all purposes, **He was One in substance and Three in persons**—as the Father He created the world and designed its activities, as Christ He re-established relationship between fallen man and Himself, as Holy Ghost He performed works of charity and love and grace Signs of grace were many speaking with wisdom knowledge and "tongues", the gifts of healing, miracle making, interpreting speech and discerning spirits **God was knowable**–primarily through **revelation** for this gave man supernatural knowledge, then through **introspection** of the state of one s heart and mind and lastly through **reason** which can demonstrate the presence of God in the design of Nature

Creation. The orders of created beings were three plants and animals men and angels. The first were incapable of achieving immortality The second had been originally created in the image of God—with reason, intelligence and immortality but Adam's sin brought death to the body and sin to the soul Man nonetheless, could still attain to immortality if he used his free will to choose between good and evil, if he exercised his capacity for faith Angels were arranged in orders or choirs

a angels archangels and princedoms
b. powers, virtues and dominions
c thrones seraphim and cherubim

Good angels aided God in working for man s salvations, bad angels, led by Lucifer, were the enemies of man

Redemption Man could be redeemed if he atoned In suffering death, Christ had atoned for Adam's fall, man could share in this atonement and win redemption through the established Church and through fulfilment of its sacraments and through good works of faith, hope and charity Sacraments were supernatural mysteries through baptism one's original sin was cleansed and the way was opened to a spiritual life, through the Lord's Supper one came into communion with Christ and prepared oneself for eternity

Eschatology or Last Things. Christianity taught that there is a life after death for the souls of men Each soul would undergo a last **judgment.** Souls free from sin would go to Heaven, live in supreme bliss, and enjoy the beatific vision or contemplation of God Souls that were damned were sent to hell for eternal punishment The unbaptised souls and those that were of men born before Christ became incarnate would dwell in **limbo;** while those that had committed venial sin were cleansed in **purgatory.** There was to be a Second Coming which would be heralded by celestial signs and earthly disaster, at this time Christ would judge the living and the dead and distribute rewards and punishment

Ethies God did not create evil evil is a privation of good that is an incomplete good or a failure of good to fulfil itself God created man with free will freedom that is, to choose to complete his nature or not If man by free choice separates himself from his creator he sins if man loves himself rather than God he sins Adam s fall doomed all mankind to sin from which there was no escape except through the grace of God Sinful acts flowed from succumbing to temptation of the devil or giving way to one s lower (animal) nature In sinning man committed two kinds of acts willful transgressions or **mortal sins** (pride, avarice, lust, sloth murder adultery apostasy etc), and incidental transgressions or **venial sins** To avoid sinning man had to obey the moral law which derived from that revealed by Moses and that revealed by Christ The purpose of the moral law was to point the way to union with God through purity of heart and active brotherly love signs of moral behavior were meekness humility obedience and virtuousness There were three orders of virtues

theological faith hope and charity
moral prudence temperance fortitude and justice
religious belief profession of faith, prayer, performance of vows and duties

Truth Revelation was a source of truth Through revelation God "spoke" to man Man received this revelation as a voice from a burning bush, through divine inspiration or by means of vision, trance dream etc. Scripture was revealed truth it could not contradict human reason the function of reason was to explain what appeared to be contradiction between revealed truth and experience Faith preceded understanding

Allegory was a source of truth. Allegory was an aid to discovering the meaning of revealed truth Thus, any Biblical verse might have a literal or historical meaning a moral significance not directly expressed, a prophetic declaration incorporated, or a revelation of life in the world after death **Authority** was a source of truth. Authority flowed from the need which arose often, to make a final decision between what was truth and what error At this time in Church history, authority proceeded from the Church council to the bishop Penalties for refusing to accept authoritative pronouncements were severe in the extreme **Illumination** was a source of truth This was the way of the mystic. One might rise to an illumination by various paths through quietism or the avoidance of all physical activity or through mortifying the flesh so that only the spiritual part remains or by ecstasy—the attainment of utter happiness through complete loss of the self

Philosophy Augustine made philosophy into a handmaiden of theology Plato was useful in defining God as a spiritual reality and Platonic Ideas or Forms became the emanations from the mind of God that became the things of the universe Aristotle s doctrine of essences as the material embodiments of forms were also employed to establish original emanations from the mind of God Aristotle s concept of the substance that underlay the diversity of things was utilized to resolve the problem of the Trinity The Neo-Platonic Logos was used to demonstrate the means by which things came into being from spiritual origins Stoic ideas of universal natural law became the distinctive markings of sinful and sinless behavior PLOTINUS provided Christians with a sense of the conflict between spiritual and material the goodness of the one and the evil of the other Socratic rationalism was employed to demonstrate the existence of God Augustine reasoned that God must exist because creation demands a creator because there is evidence of design and purpose in the universe because mankind consents to the existence of God and because thought itself is proof of the divine essence in mankind

Psychology Man s nature was inevitably examined by Christian thinkers of this early period for it was necessary to demonstrate the existence of a soul Evidence for the existence of a soul was found in the soul s activities—providing the body with life, making possible sensation perception, reasoning meditation, and aspiration the act of will and the like Augustine followed Aristotle in his belief that the soul had two parts- an irrational and rational The former was concerned with vital activities and impulses, the latter with memory, reasoning imagination and understanding Location of these activities within the body, however, produced a completely erroneous physiology Religious reasoning also produced theories of the nature of sleep as a kind of death of dreams as messages, of insanity as possession by demons and so forth In fact, most scientific data was given a moralistic interpretation Men read God's purposes into zoological biological, cosmological and historical data

Society Church and State The State was a necessary instrument to curb the corrupt tendencies of sinful man Social practices like marriage, property slavery law and government were intended as checks to violence greed and immorality The State obviously had divine sanction and it was the duty of men to obey But the rulers of the State were men As men, rulers were subject to the word of God as were all other men

The word of God was incorporated in the church to which all men, regardless of political or social status, belonged the Church then was clearly above the State in all matters coming within its jurisdiction (marriage morals, beliefs, etc) Its priesthood was by nature a privileged class, obedient to a higher law What was more, the State was obliged to use its power against the enemies of the church whether these were pagans, Jews, heretics or schismatics (those who remained Christian but split from the Church) Early Christian emperors were most zealous in enforcing persecutions against pagans, Jews Manicheans, Montanists, Donatists and other groups and sects outside the Church

Economic By divine law property belonged to God by natural law, to all men, by positive law to some men and not to others. Private property was justified because of the sinfulness of men but it entailed responsibilities as well as rights. The use of private property had to be Christian in its intent Where property encouraged avarice and self

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theological: faith, hope and charity;
moral: prudence, temperance, fortitude and justice;
religious: beliefs, profession of faith, prayer, performance of vows and duties.

CHAPTER EIGHT

TEUTON, BYZANTINE AND MUSLIM

THE TEUTONS

North of the Roman Empire in Europe lay the land of the Teutons or the Germanic tribes. More to the east were the Goths, Vandals and Scandinavians; to the west, the Franks, the Alemanni, the Burgundians, the Frisians, the Anglo-Saxons and the Dutch. When the Romans first encountered them they were a primitive people. They dressed in animal skins, lived in crude huts, engaged in sheep-and-cattle herding and some primitive agriculture and used tools and weapons made of stone and iron.

Social Characteristics Teutonic social patterns were as primitive as their economic. The family was the most important social unit, but it was severely patriarchal. The father had secured his wife by purchase or capture; he had unlimited authority over the children. He could sell into marriage or slavery both wife and children. Kinship was traced for the most part through the male and determined many of the Germanic customs, among them marriage purchase and blood feuds.

In time family kinship evolved into the tribe and some of the more savage practices were refined. Payment of compensation in goods replaced blood feuding; tribes regulated marriage practices, took over abandoned or illegitimate minors, supported the aged or needy and arranged for defense against enemy attack.

German society was caste ridden; there were the nobility, the freemen, the semi-freemen and the slaves. Only the nobility and freemen en[illegible] [illegible] and acquire property.

Religion Religion among the Teutons was primitively animistic; that is, the unseen world was peopled with spirits that accounted for such things as fertility, death, natural phenomena, war and peace, physical health and disease. These spirits were invested with the human characteristics of physical activity, pleasure and pain, thought and emotion. Freya was the goddess of fertility; Wotan or Odin of stormy weather; Thor of war; Thor of thunder. (It is from the names of these deities that we derive the names of the days Tuesday, Wednesday, Thursday and Friday.) Spirits were either good or evil. From his abode in Valhalla, Thor led the good spirits against the evil. Man, caught in this eternal struggle between the two, had no choice but to buy the favor of the one and ward off the malevolence of the other by a carefully regulated system of rites and incantations. There was no priesthood among the early Teutons; the head males performed the services and sacrifices that were required.

Political Institutions During the nineteenth century it was the accepted belief among most historians that Anglo-American republicanism and democracy derived from the political practices of these early Germanic tribes. Closer examination shows this to be an exaggeration. The basis for this belief was the fact that among the Germanic tribes there existed the practice of submitting tribal problems to an assembly for decision. The assembly chose its kings or princes, declared war or made peace and acted as a kind of court in civil and criminal cases. This assembly, however, was dominated by a council of aristocrats who initiated legislation. Kings and princes had a military following, all of whom lived in their leader's house. This has little of the republican or democratic about it; it was more closely related to the medieval institution of feudalism.

Roman and Teuton In the period of the Roman Empire scattered Germanic tribes coalesced into larger political units and began to press against the boundaries of the Empire. Chief among these were the Goths, the Franks, the Saxons, the Frisians, the Bavarians and the Thuringians. Land hunger and envy of the rich realm to the south were the primary driving forces. Entry into the Empire was at first made by the Germans through infiltration. As the Empire expanded, the Emperors began to employ German bands as allies within the Roman army. In the later Roman period whole tribes were granted admission into the Empire provided they served as border guards. Many individual Germans rose to officer rank and were permitted to command large Roman forces; some rose even to high political position. Intermarriage between Roman and German became fairly common.

The "Barbarian" Invasions As a result of this

indulgence its use was sinful All men had the obligation to work, all work had equal value—chiefly moral and disciplinary Some work led men into sinfulness, for example, work involving speculation, or usury, or trading Men who gained from work were obligated to apply some of their gains to almsgiving and other works of charity But the division of mankind into social and economic classes—even the existence of slavery—was accepted by the church

Social Christian charitable works were extensive Church activity centered upon betterment of the lot of the poverty stricken, the poor the widowed, *the orphaned the disabled and the sick These were* given food relief, work and medical care Not only the stricken, but the homeless and wandering were also cared for and sheltered for the period of their stay

Nor did charity end with relief The church did its best to improve the conditions under which men labored as both freemen and slaves, it tried to introduce humane practices into master-servant relationships Thus, while sanctioning slavery, it fought such practices as enslavement because of debt and immoral practices with female slaves

EARLY CHRISTIAN LITERATURE

War against paganism included war against pagan arts However, *Christians employed literary forms* in the effort to transmit religious doctrine and emotion to the masses

Eventually, each of these literary arts incorporated pagan forms of literature Thus the poem became the hymn and the Christian epic, the tale became the biographical account of the lives of saints, oratory became the sermon and exposition became exegesis (explanation of texts) Though on occasion the emotional content of the hymn, usually accompanied by music, raised it above creed into poetry, the occasions were rare The epics and the lives of the saints are not primarily interesting as literature nor were they intended to be They were instructional in purpose Augustine's *Confessions* is the great exception, it is a highly personal account of an individual search for the meaning of life The *Confessions* is a great classic in the Greco Roman sense

EARLY CHRISTIAN ART

There has been a considerable revival recently of interest in early Christian art as a result of imitations by the modern artists The purposes of early Christian art were twofold to tell a tale that pointed a moral and to symbolize the articles of faith Christian artists cared little for naturalistic reproduction, careful copying of nature would give the wrong emphasis to their beliefs, namely, a this worldliness What they sought was an other worldliness in its abstract and symbolic forms It is precisely this abstraction and symbolism which attract the modern artist

Earliest Christian painting was in the Catacombs *and took the form of murals, frescoes* and inscriptions As churches were built, the painting arts were brought in as allies to architecture The chief motifs in early Christian art were *Biblical scenes*, natural symbols (lambs and doves loaves and fishes, etc), priestly processions, saints and martyrs and the Christ image *Perspective* was ignored, spiritual significance determined size, attitudes of piety, glory, penance became fixed, color took on symbolic meaning Artists tried to fix eternity into their panels

EARLY CHRISTIAN ARCHITECTURE

Church architecture evolved slowly, by tentative *stages The first form of building* was called a basilica and had no distinctive features. Then, in the East, experimentation began with the use of arch *and* column the barrel vaulted roof, the dome placed on a square base the dome placed on arches across the squares of the base the apse the portico *the nave and* aisle the semicircular apse containing the altar By the sixth century the Western Church had made its selection of style the building was to *have the form of a cross* a long central aisle—the nave and two side aisles a barrel vaulted roof with a dome and porticos Columns and arches were adorned *with sculptured figures* and plants, spaces were filled with paintings or mosaics of Biblical motifs, Christ images saints and other religious images. Thus the interior of the church had a single purpose to lift the heart upward to the dome of heaven and to keep heaven before the eyes of the congregation *even when they were leveled* Though the purpose was religious the result was art

CHAPTER EIGHT

TEUTON, BYZANTINE AND MUSLIM

THE TEUTONS

North of the Roman Empire in Europe lay the land of the Teutons or the Germanic tribes More to the east were the Goths, Vandals and Scandinavians, to the west, the Franks, the Alemani, the Burgundians, the Frisians, the Anglo-Saxons and the Dutch When the Romans first encountered them they were a primitive people They dressed in animal skins, lived in crude huts, engaged in sheep-and-cattle herding and some primitive agriculture and used tools and weapons made of stone and iron

Social Characteristics. Teutonic social patterns were as primitive as their economic The family was the most important social unit, but it was severely patriarchal. The father had secured his wife by purchase or capture, he had unlimited authority over the children He could sell into marriage or slavery both wife and children Kinship was traced for the most part through the male and determined many of the Germanic customs, among them marriage purchase and blood feuds.

In time, family kinship evolved into the tribe and some of the more savage practices were refined Payment of compensation in goods replaced blood feuding, tribes regulated marriage practices, took over abandoned or illegitimate minors, supported the aged or needy and arranged for defense against enemy attack.

German society was caste ridden, there were the nobility, the freemen, the semi freemen and the slaves Only the nobility and freemen enjoyed political and legal rights and could own land Semi freemen were without these privileges but could contract marriages and acquire property

Religion Religion among the Teutons was primitively animistic, that is, the unseen world was peopled with spirits that accounted for such things as fertility, death, natural phenomena, war and peace, physical health and disease These spirits were invested with the human characteristics of physical activity, pleasure and pain, thought and emotion Freya was the goddess of fertility, Wotan or Odin of stormy weather, Thiu, of war, Thor, of thunder (It is from the names of these deities that we derive the names of the days Tuesday, Wednesday, Thursday and Friday) Spirits were either good or evil From his abode in Valhalla, Thor led the good spirits against the evil. Man, caught in this eternal struggle between the two, had no choice but to buy the favor of the one and ward off the malevolence of the other by a carefully regulated system of rites and incantations. There was no priesthood among the early Teutons; the head males performed the services and sacrifices that were required

Political Institutions. During the nineteenth century it was the accepted belief among most historians that Anglo-American republicanism and democracy derived from the political practices of these early Germanic tribes Closer examination shows this to be an exaggeration. The basis for this belief was the fact that among the Germanic tribes there existed the practice of submitting tribal problems to an assembly for decision The assembly chose its kings or princes, declared war or made peace and acted as a kind of court in civil and criminal cases. This assembly, however, was dominated by a council of aristocrats who initiated legislation Kings and princes had a military following all of whom lived in their leader's house. This has little of the republican or democratic about it, it was more closely related to the medieval institution of feudalism.

Roman and Teuton. In the period of the Roman Empire, scattered Germanic tribes coalesced into larger political units and began to press against the boundaries of the Empire Chief among these were the Goths, the Franks, the Saxons, the Frisians, the Bavarians and the Thuringians. Land hunger and envy of the rich realm to the south were the primary driving forces Entry into the Empire was at first made by the Germans through infiltration As the Empire expanded, the Emperors began to employ German bands as allies within the Roman army In the later Roman period, whole tribes were granted admission into the Empire provided they served as border-guards. Many individual Germans rose to officer rank and were permitted to command large Roman forces, some rose even to high political position Intermarriage between Roman and German became fairly common

The "Barbarian" Invasions. As a result of this

indulgence its use was sinful. All men had the obligation to work, all work had equal value—chiefly moral and disciplinary. Some work led men into sinfulness, for example, work involving speculation, or usury, or trading. Men who gained from work were obligated to apply some of their gains to almsgiving and other works of charity. But the division of mankind into social and economic classes—even the existence of slavery—was accepted by the church.

Social Christian charitable works were extensive. Church activity centered upon betterment of the lot of the poverty stricken, the poor, the widowed, the orphaned, the disabled and the sick. These were given food relief, work and medical care. Not only the stricken but the homeless and wandering were also cared for and sheltered for the period of their stay.

Nor did charity end with relief. The church did its best to improve the conditions under which men labored as both freemen and slaves; it tried to introduce humane practices into master-servant relationships. Thus, while sanctioning slavery, it fought such practices as enslavement because of debt and immoral practices with female slaves.

EARLY CHRISTIAN LITERATURE

War against paganism included war against pagan arts. However, Christians employed literary forms in the effort to transmit religious doctrine and emotion to the masses.

Eventually, each of these literary arts incorporated pagan forms of literature. Thus the poem became the hymn and the Christian epic, the tale became the biographical account of the lives of saints, oratory became the sermon and exposition became exegesis (explanation of texts). Though on occasion the emotional content of the hymn, usually accompanied by music, raised it above creed into poetry, the occasions were rare. The epics and the lives of the saints are not primarily interesting as literature, nor were they intended to be. They were instructional in purpose. Augustine's *Confessions* is the great exception; it is a highly personal account of an individual search for the meaning of life. The *Confessions* is a great classic in the Greco-Roman sense.

EARLY CHRISTIAN ART

There has been a considerable revival recently of interest in early Christian art as a result of imitations by the modern artists. The purposes of early Christian art were twofold: to tell a tale that pointed a moral and to symbolize the articles of faith. Christian artists cared little for naturalistic reproduction; careful copying of nature would give the wrong emphasis to their beliefs, namely, a this-worldliness. What they sought was an other-worldliness in its abstract and symbolic forms. It is precisely this abstraction and symbolism which attract the modern artist.

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Close behind the Visigoths were the Vandals They, too, moved into Spain but were forced out by the Visigoths They went overseas to North Africa By capturing Carthage they established their hold on the Mediterranean Sea In 455 they too sacked Rome. Their domination lasted until they were destroyed by the Byzantine general, Belisarius This, then, was the general pattern of occupation Burgundians were in the upper regions of the Rhone by 440, Bavarians settled in Pannonia about the same time, Angles, Jutes and Saxons took the westerly route into England, the Lombards fol lowed the line of the Elbe and in the sixth century invaded northern Italy

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Clovis and the Franks. Between the sixth and the ninth centuries Europe was dominated by the Franks, a Gaulish people, whose power was first established by their leader CLOVIS (486-511) The Franks were conquerors more than invaders, for they never lost contact with their home base in northern France and Germany. From this base they expanded until they held most of Gaul and the land on both banks of the Rhine In the course of this conquest, Clovis created in part the concept of kingship he established orderly processes of government, issued decrees and enforced them with his army and supplied a measure of justice through himself More important for the future was the fact that Clovis was the first of the great Germanic leaders to adopt Christianity in its orthodox form, in fact he became the military arm of the Roman Church in its war against the Arian heresy, a heresy freely adopted by most of the German leaders before Clovis

Teutonic-Romanic Amalgam. The merging of Germanic and Romanic elements produced new institutions, a fusion of both Monarchy featured the rule of the German kings, however, there was a new tendency toward dynastic succession. The territory ruled was regarded as a personal possession to be transmitted to one's descendants Latin remained the official tongue, Roman administrative apparatus was retained as were the forms of local government The code of law remained, for the most part, barbaric.

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With the passing centuries the concept of Roman imperial power passed Arianism as an opposition creed disappeared The Germans were increasingly Christianized and Latinized As a substratum to this fusion however were the Roman institutions that persisted not only in the "romance" languages that were beginning to emerge but in the Roman law which underlay both church and secular law, in the dream of a universal empire that lingered on, particularly inside the Church and in the political institutions that never quite disappeared

THE BYZANTINE EMPIRE

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and the people of that area had to evolve new forms of civilization in order to survive. Collectively, these new forms became the Feudal System.

The situation in Eastern Europe and Asia Minor was quite different. In an effort to halt the decline in the Roman Empire, Diocletian (285 304) had divided its administration among four co-rulers For his own seat of government Diocletian selected the eastern part of the Empire a part which took in Asia, Thrace and Asia Minor Constantine (306 337) had, in 324 built a new capital city Constantinople, for the whole Empire Rome's significance as a capital of the Empire declined. In 395 Theodosius I officially divided the Empire into two legal divisions As pressure from the Teutons mounted, Emperor Honorius removed the western capital from Rome to Ravenna. It was from this site that Odoacer an Ostrogoth, removed Romulus Augustulus in 476 This removal dropped the curtain on the Roman Empire in the West but that in the East continued strong for 1 000 years more *Rome* fell but the *Roman Empire* had simply shifted its locus

A Mixture of Civilizations. The substance of the Empire changed with this change in place It became **predominantly Greek in language and culture** Greek became the language of the court and the schools Greek classics formed the basis of the curriculum of the schools Greek art influenced Byzantine architecture painting and sculpture to a marked degree This Greek element however was **grafted upon the Roman institutions** which were retained chiefly the legal and administrative systems, the army and navy commercial practices, the system of taxation the engineering and design of the cities Moreover that Rome h...

... r p and ceremony in court and church, increased emotionalism in art mysticism in religion and pessimism in philosophy Thus the Roman Empire became the Greco-Roman Oriental Empire collectively the Byzantine Empire (from Byzantium on whose site Constantinople was built.)

Political Development Expansion-decline revival-expansion cycles marked the epochs of Byzantine political history In the fourth century Teutonic invasions caused the Eastern Empire to totter along with the Western In 378 the Visigoths killed Emperor Valens at the Battle of Adrianople, a century later Theodoric the Ostrogoth, almost took Constantinople The city's impregnable position saved the Empire In the sixth century, Justinian the Great led a revived imperial corps out of Constantinople in a majestic effort to retake the entire Empire of old His brilliant generals, Belisarius and Narses took almost all of North Africa, the Balkans and Italy Further conquests were then made eastward into Asia Minor After Justinian's death the Empire crumpled under blows delivered by barbarian Slavs, Avars (a Mongolian people), Bulgars and Mohammedan Arabs and by the eighth century it had shrunk to its smallest size Then, under Leo III the Byzantine forces broke the Muslim power and regained control of the Mediterranean Sea Leo's demise was followed by further decline until in the ninth century Basil I, ably assisted by Generals Nicephorus Phocas and John Tzimisces, once again defeated the Bulgars, Russians and Muslims This was repeated by Basil II in the tenth century

The most serious threat to Byzantium, and, indeed to all Christendom came in the eleventh century with the rise to power of *the Seljuk Turks.* Recognizing the threat the Christians of the West came to the aid of the beleaguered Byzantines. But in 1204 western Crusaders themselves occupied and sacked *Constantinople* This blow considerably weakened the Byzantine kingdom, but it lingered on for two centuries. Finally, in 1453 the Otto...

... and had to wait four centuries to regain it partially

BYZANTINE CONTRIBUTIONS TO WESTERN CIVILIZATION

Absolutism The influence of Byzantine civilization upon Western Europe and indeed upon world civilization, is in the process of current reappraisal by historians For decades it had been dismissed—following the lead of Gibbon's *Decline and Fall of the Roman Empire*—as of no consequence in the history of western civilization. This estimate of an otherwise able historian was false in the extreme From the Byzantine Empire came the concept of **divine right absolutism** that prevailed in Europe during the 17th and 18th centuries. Diocletian first established an Oriental despotism in the Roman Empire in imitation of Persian models, thus, men prostrated themselves before him as they approached the throne Constantine continued this practice and added Christian religious overtones to it By the time of JUSTINIAN THE GREAT (527-565) the practice

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ducers' guilds, laborers into workers' guilds. Control of both guilds was in the hands of the State bureaucracy which promulgated codes of practice for each. Thus manufacturers were regulated in the prices they charged, the kind of raw materials they could use, the quantity and quality of the goods they manufactured, the areas of distribution and the like. Workers were regulated in the amount of wages they could receive, their type and terms of employment, and the like. The State itself owned and operated dye, textile, mineral, and armament concerns. Agriculture was, for the most part, unsupervised with the exception that in the fourth century the emperors fastened serfdom, a form of semi-slavery, upon farm laborers employed on the estates of both nobility and Church.

Society. Byzantine society was riven by a strange contradiction. On the one hand, the monkish recluse and ascetic was the social ideal. Men who gave up the world to retire to some monastery on Mount Athos and to live by strict rules were greatly admired. Patriarch and bishop were usually chosen from monastic ranks; gifts and endowments were showered upon the monasteries. On the other hand, Byzantium produced one of the most corrupt and immoral societies in the history of civilization.

Wealthy landlords and merchants made up the elite. For the first time in history the tradesman and manufacturer was freely admitted into the aristocracy. Both of these types of nobility were superbly cultured, for the Byzantines placed a high value on liberal education. Teachers were well trained and well-paid. Education began at 6 with instruction in reading, writing, spelling and grammar. Homer and the classical poets were taught early and large sections of these works were committed to memory. From 7 to 18 adolescents were trained in rhetoric, arithmetic, geometry, music, astronomy and philosophy. Thereafter a student might enter a university and pursue law, medicine, theology, classical literature, advanced mathematics or advanced philosophy. At all levels religion was taught by trained monks.

BYZANTINE CULTURE

Scholarship. Byzantine scholarship was preservative rather than creative. Considerable energy was devoted to the collection of the best texts available of the works of Greek scholars and artists; to writing learned commentaries upon these texts; to making digests of them for easy memorization, to cataloguing works for libraries; to the editing of encyclopedias and anthologies. Some originality appeared in the works of JOHN OF DAMASCUS (8th c.) who is considered by some to be the "father of Scholasticism" because he attempted a reconciliation of Aristotle and the Scriptures; and in the work of MICHAEL PSELLUS (11th c.) who attempted a reconciliation of the thought of Plato and Aristotle. But this is a meager output for 1,000 years of existence.

Literature. Sterility was equally characteristic of Byzantine literary efforts. Writers composed in Attic Greek which was no longer the language of the people; their styles were elaborate, rhetorical and artificial; most of their writing was theological disputation. Only Procopius in the field of History and Romanos in poetry achieved some stature as literary artists.

Art. Byzantine contributions to art were immense.

In the fields of art they drew upon a wealth of source material. From the early Christians they took their themes and symbols; from the Greeks the principles of balance and clarity; from the Romans skill in engineering the arch and vault and in using marble, cement, stone, fabric and jewels; from the Orientals, color, mosaic, grandeur and mystery.

The Church of Hagia Sophia (6th c.) was the masterpiece of Byzantine art and architecture. It rose 179 feet to the high point of its 107 foot diameter central dome, a dome immense enough to house forty windows at its base. This height was achieved by brilliant use of compounded pillars, arches and vaults which rested upon a cruciform base; the relationship of dome to arch and vault was engineered (for support, stress and strain) to perfection. Hagia Sophia was intended as a symbol of the interior life of man and therefore the exterior of the structure was kept bare and unattractive. However glory itself burst upon the viewer as he stepped inside, for light poured in through the dome-windows upon masses of blue and gold decoration, upon richly colored mosaic upon mosaic, upon marble facings and sculptured, graceful, elaborate columns and pillars, upon abundant gold leaf and tinted glass and sparkling gems. The interior height was breath taking. When it was completed, Justinian remarked: "I have surpassed thee, O Solomon." He was not boasting.

Mosaic was preferred over painting by the Byzantine artists. These artists specialized in the "stained glass attitude," that is, the figure of Christ or the Madonna without a touch of realism. Conventional poses—exaggerated and distorted—were utilized to secure eternal effects of piety or humility or any of the other religious virtues. The Byzantine

was institutionalized The ruler of the Byzantine Empire ruled without check. He was God's regent on earth, his acts had to be accepted as divinely inspired, to oppose his decrees was to commit sin To match his "divinity" the Byzantine Emperor produced a court unequaled in history for grandeur and splendor

Church and State. The Greek Catholic Church became an arm of the state The Emperor was the titular head of the Church, he was the *direct* representative of God. His rule over the Church, however, was indirect The direct ruler was the **Patriarch of Constantinople** who was chosen from a list of three candidates submitted to him by a synod of metropolitans If none of these candidates pleased the emperor, he substituted his own Church bishops resided at court as a Holy Synod Thus Emperor and Patriarch cooperated in producing combined politico-religious policies In a sense this union of politics and religion was a reflection of popular opinion in Constantinople The Byzantine masses, unable to give vent to political protest, turned their criticism into religious channels It was a contemporary by-word in Constantinople that the Byzantine butcher and baker would and could, at the drop of a hat, discuss complicated theological aspects on the Arian creed, the use of leavened versus unleavened bread in the Mass, etc Inevitably sharp dissension characterized Byzantine religion, dissensions that created "parties" within the Empire and eventually forced an important schism with Western Catholicism

Schism. Eastern ecclesiastical practices and beliefs had begun early to diverge from those of Roman Catholicism Latin became universal in the Western Church, the Eastern Church, on the other hand, permitted the use of Latin, Greek or vernacular (the popular language)—depending upon the composition of the parish In the East parish priests could marry before they were ordained, civil servants could be given bishoprics because of their administrative talents, regular clergy were preferred over secular for advancement to higher positions, church ritual was far more elaborate and Orientalized, there was less stress on the New Testament and on the personality of Christ, religious dissension was more frequent and more bitter and more violent

These differences between East and West were sharply emphasized in the dispute that arose over the use of religious images—the **Iconoclastic Controversy (725-843).** Some of the purists among the Byzantines felt that the use of icons (carved and painted religious figures) had become idolatrous and superstitious· large numbers of people, they protested, had begun to invest the icons with miraculous powers and so they kissed them, prostrated themselves before them, lit candles to them, and the like Emperor Leo III agreed with this point of view and forbade the use of icons in the East and tried to have them banished in the West as well Byzantine monks rallied to the defense of retention of the icons and organized a religious party opposed to the Emperor and his iconoclastic party This was in effect a *political* protest. The Emperor, ruler by divine right, was accused of an abuse of his arbitrary power, of denying Christ's personality, the Emperor in turn accused the monks of deserting from industry, agriculture and the armed forces to enjoy the cloistered life. The icon party won In the course of the struggle, however, relations between the West and East worsened

Rome disapproved of these hairsplitting theological dissensions No matter how pressed, the Greeks refused to accept the Petrine Doctrine of papal supremacy The whole atmosphere of Greek Catholic practices was now foreign to Roman prelates. The inevitable came in 1054 The Roman pope pronounced Greek Catholics as excommunicated, the Constantinople Patriarch excommunicated the Roman pope Religious unity was ended

Economic Institutions Byzantine economic practices profoundly affected the course of economic development in Europe They kept alive and extended the basic industries which had been developed in the course of Greco Roman civilization. These had virtually disappeared in the west. Leather and metal trades fashioning of precious stones and their settings the textile industry featuring silks and brocades, the carpet and rug industry, dye and glass manufactories—these were some of the 'luxury items manufactured in the large Byzantine cities for the export trade

Continuation of Roman trading practices was the second contribution of Byzantium to world economic civilization Byzantium kept open the lanes to the Far East and the silks and spices and drugs that originated in that area of the world. Trade routes to the Far East—the overland route by way of the Black and Caspian Seas, the Syrian-Red Sea route mostly by water, the overland Syria Tigris Euphrates Persian Gulf water route—were kept open all during the Dark Ages in Europe Maritime power, both merchant and naval, was highly developed

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ducers' guilds, laborers into workers' guilds Control of both guilds was in the hands of the State bureaucracy which promulgated codes of practice for each Thus manufacturers were regulated in the prices they charged the kind of raw materials they could use, the quantity and quality of the goods they manufactured the areas of distribution and the like Workers were regulated in the amount of wages they could receive, their type and terms of employment, and the like The State itself owned and operated dye textile mineral, and armament concerns Agriculture was, for the most part, unsupervised with the exception that in the fourth century the emperors fastened serfdom a form of semi slavery upon farm laborers employed on the estates of both nobility and Church

Society Byzantine society was riven by a strange contradiction. On the one hand, the monkish recluse and ascetic was the social ideal Men who gave up the world to retire to some monastery on Mount Athos and to live by strict rules were greatly admired. Patriarch and bishop were usually chosen from monastic ranks gifts and endowments were showered upon the monasteries. On the other hand Byzantium produced one of the most corrupt and immoral societies in the history of civilization.

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Literature Sterility was equally characteristic of Byzantine literary efforts. Writers composed in Attic Greek which was no longer the language of the people, their styles were elaborate, rhetorical and artificial, most of their writing was theological disputation. Only Procopius in the field of History and Romanos in poetry achieved some stature as literary artists

Art. Byzantine contributions to art were immense

In the fields of art they drew upon a wealth of source material From the early Christians they took their themes and symbols from the Greeks the principles of balance and clarity, from the Romans skill in engineering the arch and vault and in using marble, cement, stone fabric and jewels, from the Orientals, color, mosaic, grandeur and mystery

The Church of Hagia Sophia (6th c) was the masterpiece of Byzantine art and architecture It rose 179 feet to the high point of its 107 foot diameter central dome, a dome immense enough to house forty windows at its base This height was achieved by brilliant use of compounded pillars, arches and vaults which rested upon a cruciform base, the relationship of dome to arch and vault was engineered (for support, stress and strain) to perfection. Hagia Sophia was intended as a symbol of the interior life of man and therefore the exterior of the structure was kept bare and unattractive However glory itself burst upon the viewer as he stepped inside for light poured in through the dome-windows upon masses of blue and gold decoration, upon richly colored mosaic upon mosaic, upon marble facings and sculptured, graceful, elaborate columns and pillars upon abundant gold leaf and tinted glass and sparkling gems. The interior height was breath taking When it was completed, Justinian remarked "I have surpassed thee, O Solomon." He was not boasting

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was institutionalized. The ruler of the Byzantine Empire ruled without check. He was God's regent on earth, his acts had to be accepted as divinely inspired, to oppose his decrees was to commit sin. To match his "divinity" the Byzantine Emperor produced a court unequaled in history for grandeur and splendor.

Church and State. The Greek Catholic Church became an arm of the state. The Emperor was the titular head of the Church, he was the *direct* representative of God. His rule over the Church, however, was indirect. The direct ruler was the **Patriarch of Constantinople** who was chosen from a list of three candidates submitted to him by a synod of metropolitans. If none of these candidates pleased the emperor, he substituted his own. Church bishops resided at court as a Holy Synod. Thus Emperor and Patriarch cooperated in producing combined politico-religious policies. In a sense this union of politics and religion was a reflection of popular opinion in Constantinople. The Byzantine masses, unable to give vent to political protest, turned their criticism into religious channels. It was a contemporary by-word in Constantinople that the Byzantine butcher and baker would and could, at the drop of a hat, discuss complicated theological aspects on the Arian creed, the use of leavened versus unleavened bread in the Mass, etc. Inevitably sharp dissension characterized Byzantine religion, dissensions that created "parties" within the Empire and eventually forced an important schism with Western Catholicism.

Schism. Eastern ecclesiastical practices and beliefs had begun early to diverge from those of Roman Catholicism. Latin became universal in the Western Church; the Eastern Church, on the other hand, permitted the use of Latin, Greek or **vernacular** (the popular language)—depending upon the composition of the parish. In the East parish priests could marry before they were ordained; civil servants could be given bishoprics because of their administrative talents; regular clergy were preferred over secular for advancement to higher positions; church ritual was far more elaborate and Orientalized; there was less stress on the New Testament and on the personality of Christ; religious dissension was more frequent and more bitter and more violent.

These differences between East and West were sharply emphasized in the dispute that arose over the use of religious images—the **Iconoclastic Controversy (725-843)**. Some of the purists among the Byzantines felt that the use of icons (carved and painted religious figures) had become idolatrous and superstitious; large numbers of people, they protested, had begun to invest the icons with miraculous powers and so they kissed them, prostrated themselves before them, lit candles to them, and the like. Emperor Leo III agreed with this point of view and forbade the use of icons in the East and tried to have them banished in the West as well. Byzantine monks rallied to the defense of retention of the icons and organized a religious party opposed to the Emperor and his iconoclastic party. This was in effect a *political* protest. The Emperor, ruler by divine right, was accused of an abuse of his arbitrary power, of denying Christ's personality; the Emperor in turn accused the monks of deserting from industry, agriculture and the armed forces to enjoy the cloistered life. The icon party won. In the course of the struggle, however, relations between the West and East worsened.

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ducers' guilds; laborers into workers' guilds. Control of both guilds was in the hands of the State bureaucracy which promulgated codes of practice for each. Thus, manufacturers were regulated in the prices they charged, the kind of raw materials they could use, the quantity and quality of the goods they manufactured, the areas of distribution, and the like. Workers were regulated in the amount of wages they could receive, their type and terms of employment, and the like. The State itself owned and operated dye, textile, mineral, and armament concerns. Agriculture was, for the most part, unsupervised with the exception that in the fourth century the emperors fastened serfdom, a form of semi-slavery, upon farm laborers employed on the estates of both nobility and Church.

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Wealthy landlords and merchants made up the elite. For the first time in history the tradesman and manufacturer was freely admitted into the aristocracy. Both of these types of nobility were superbly cultured, for the Byzantines placed a high value on liberal education. Teachers were well-trained and well-paid. Education began at 6 with instruction in reading, writing, spelling and grammar. Homer and the classical poets were taught early and large sections of these works were committed to memory. From 7 to 18 adolescents were trained in rhetoric, arithmetic, geometry, music, astronomy and philosophy. Thereafter, a student might enter a university and pursue law, medicine, theology, classical literature, advanced mathematics or advanced philosophy. At all levels religion was taught by trained monks.

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The Impact of Byzantine Culture. Europe slept while Byzantium flourished and awoke when it declined. Therefore, the impact of Byzantine culture upon Western Europe was in the form of a delayed shock, a re-discovery. Western discovery of the compilations of Byzantine scholars provided the impulse for the creative burst of medieval scholarship in the 13th century. Byzantine scholarship was the primary stimulus to the great Renaissance in Europe in the 14th century. Byzantine contacts with Venice and Milan and the Far East laid the foundations for the Commercial Revolution that burst upon Europe in the 15th century. Architects of the medieval Gothic cathedrals borrowed liberally from Byzantine models. Byzantine painting influenced European painting from El Greco to Picasso. Justinian's law code entered into the substance of the civil and canon law of Europe. Byzantine monks brought civilization and Christianity to the Slavic peoples of Europe: they created a Slavic (Cyrillic) alphabet based on Greek forms (and a Gothic Ulfilas alphabet based on Roman forms), they introduced into Slavic Europe Greek Catholicism, Byzantine monasticism, art, music, mysticism, theology and political absolutism. This is but a partial listing of the impact of Byzantium on European history. One equally long could be drawn up for its impact upon Mohammedanism.

MOHAMMEDAN CIVILIZATION

During and after the 7th century A.D. there rose up between the Byzantine civilization and that in Western Europe a new civilization which originated in the teachings of MOHAMMED (569-632). This civilization was both a threat and an inspiration to western culture. On the one hand it was a warring and conquering civilization; on the other it was an accumulative and transmittive one—accumulative of the best in the old and current cultures and transmittive through its extraordinary breadth of trade and commerce. Of the three civilizations that existed during the medieval period of European history, the Muslim was by far the most superior.

Mohammed. Mohammed was born in Mecca, a city on the trade route from the Mediterranean to the Red Sea and the center of an area in which dwelt Bedouin, Berber or Arabian tribes. The city itself was cosmopolitan. Visitors from many lands brought with them variable winds of doctrine which stirred considerable intellectual ferment there. Arabians were still, for the most part, in the polytheistic stage of religious development. Their religious interest centered in Mecca because it contained the Kabah, a black stone sacred to them. A small minority of Arabs had already conceived of a single, supreme deity—Allah. It was Mohammed's destiny to elevate Allah above all other gods.

Mohammed entered into the caravan trade, did well at it, but paid as much attention to religious disputation as to business. He was also extremely sensitive to the extreme misery of his countrymen. At age 25 he married a wealthy widow and thereafter devoted his life to religious studies and ascetic practices. At age 40 he began to receive visions in which the angel Gabriel announced that he, Mohammed, had been singled out by Allah to be the prophet of a new faith. The substance of this new faith was also given to Mohammed in the form of visions. As he received these revelations, Mohammed had them recorded; the book of these recorded revelations is today the Holy Book of Islam, the Koran.

Mohammed began preaching the new faith among the Arabian masses collected in Mecca. He converted his wife, his cousin Ali, a prominent Meccan named Abu Bakr and an intelligent youth named Omar. But the masses did not respond. In fact, conservative Arabs raised such opposition to his teachings that Mohammed left Mecca for Medina. (This period of separation from Mecca—622 A.D.—is known in Islamic lore as the *Hegira*. Muslim calendars are dated A.H., *anno hegirae*.) The Hegira lasted eight years while Mohammed created a following in Medina. In 630 he returned to Mecca and converted the city. He died there two years later.

Mohammedan Conquests. ABU BAKR (632-4) and OMAR (634-44) established the first Muslim caliphates, literally successors of the prophet. Both these caliphs preached a Holy War to extend Muslim supremacy over Arabia. Within a year Arabian opposition was reduced and offensives were begun against Syria and Persia. Neither Persia nor Byzantium offered much opposition to this offensive for they had been exhausted by war with one another. Syria and Mesopotamia having been conquered, Caliph Omar took Egypt in 642 and Persia

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With this secular reorganization, conquest was resumed Naval supremacy was established over the Mediterranean Sea Constantinople was isolated and detached from its North African possessions North Africa was then seized and converted and the way was open for conquest of southern Europe In the year 711 Moorish armies crossed the waters into Spain. They were led by Gebel Tarek—who gave his name to Gibraltar The Moors destroyed the Visigothic Kingdom in Spain and within seven years had crossed the Pyrenees into central Gaul Near Poitiers (732) they were met by Charles Martel"—a Frank of the rising Carolingian House—and defeated This ended the Muslim advance into Europe they retreated over the Pyrenees and settled down to consolidate their position

Divided Empire Brilliant as conquerors, the Muslims proved unable to weld their heterogeneous lands into a single imperial form. The result was that *in the* latter half of the eighth century a number of independent Muslim states were created In Spain the Caliphate of Cordova was set up under the remnants of the Ommiad Dynasty, in the city of Baghdad the Abbasid Dynasty created a second caliphate still a third was founded by the Fatimids

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Of the many peoples in the Muslim empire two predominated the Arabs and the Turks During the first period of conquest it was the Arab or Saracenic element that prevailed (7th to 11th c.) In the eleventh century the Seljuk Turks came to power It was they who held off the Christian Crusaders. When the Mongols under GENGHIS KHAN crushed them, the Ottoman Turks rose to take their place It was these Turks who successfully overthrew the Byzantine Empire in 1453

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Islam Islam as taught by Mohammed and recorded in the Koran was a severely monotheistic faith "There is only one God, Allah, and Mohammed is His prophet" Since the Christian Trinity was viewed as polytheistic the orientation of Islam was to the *Old Testament* not the New. The Koran cited the *Pentateuch* and the *Psalms* with approval it accepted the revelation given to Moses as divinely inspired it considered all the Old Testament patriarchs as inspired by Allah but above all it claimed to have revived the *uncorrupted* religion of Abraham and to have derived from Abraham's son Ishmael Islam rejected Christ's *divinity* but acknowledged that Christ was a divinely inspired prophet. Through Moses and Christ a partial revelation of the true faith was given to mankind. Now through Mohammed the revelation was made complete

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Of great importance to Islamites was the Last Judgment of all mankind It would open with a blare of trumpets, the heavens would gape physical destruction would strike the earth, graves would open and all the living and the dead would rise to heaven to be judged The blessed would be sent on upward to Paradise where there were gardens and running waters, lovely maidens and abundant food and drink The damned would be sent below to hell to suffer unspeakable tortures for eternity It behooved believers, therefore to abide by the injunctions of the Prophet concerning the right way to blessedness

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During and after the 7th century A.D. there rose up between the Byzantine civilization and that in Western Europe a new civilization which originated in the teachings of MOHAMMED (569 632) This civilization was both a threat and an inspiration to western culture On the one hand it was a warring and conquering civilization, on the other it was an accumulative and transmittive one—accumulative of the best in the old and current cultures and transmittive through its extraordinary breadth of trade and commerce Of the three civilizations that existed during the "medieval period" of European history, the Muslim was by far the most superior

Mohammed Mohammed was born in Mecca, a city on the trade route from the Mediterranean to the Red Sea and the center of an area in which dwelt Bedouin Berber or Arabian tribes The city itself was cosmopolitan Visitors from many lands brought with them variable winds of doctrine which stirred considerable intellectual ferment there. Arabians were still for the most part, in the polytheistic stage of religious development Their religious interest centered in Mecca because it contained the Kabah a black stone sacred to them. A small minority of Arabs had already conceived of a single, supreme deity—Allah It was Mohammed's destiny to elevate Allah above all other gods.

Mohammed entered into the caravan trade, did well at it, but paid as much attention to religious disputation as to business He was also extremely sensitive to the extreme misery of his countrymen. At age 25 he married a wealthy widow and thereafter devoted his life to religious studies and ascetic practices At age 40 he began to receive visions in which the angel Gabriel announced that he Mohammed had been singled out by Allah to be the prophet of a new faith The substance of this new faith was also given to Mohammed in the form of visions As he received these revelations, Mohammed had them recorded the book of these recorded revelations is today the Holy Book of Islam, the Koran

Mohammed began preaching the new faith among the Arabian [illegible] collected in Mecca He converted his wife [illegible] cousin Ali a prominent Meccan named Abu Bakr and an intelligent youth named Omar But the masses did not respond. In fact conservative Arabs raised such opposition to his teachings that Mohammed left Mecca for Medina (This [illegible] of separation from Mecca—622 A.D.—is [illegible] Islamic [illegible] as the *Hegira*. Muslim [illegible] dated A.H. *anno hegirae*) The *Hegira* [illegible] while Mohammed created a following [illegible] In 630 he returned to Mecca and converted the [illegible] He died there two years later

Mohammedan Conquests ABU BAKR (632-4) and OMAR [illegible]-44 [illegible] the first Muslim caliphate [illegible] of the prophet Both these [illegible] Holy War to extend [illegible] Arabia Within a year Arabian [illegible] and offensives were be[illegible] Neither Persia nor Byzantium [illegible] opposition to this offen[illegible] red by war with one [illegible] Mesopotamia having been con[illegible] Egypt in 642 and Persia

in 651 Success bred conversion, tens of thousands of Arabs now poured into this new, victorious faith that had lifted the impoverished Arab from the status of nomad to that of world conqueror Following Omar's death, the Ommiad Dynasty removed the capital from Medina to Damascus in Syria, substituted territorial for religious kingship, produced a bureaucracy based on Byzantine models and made succession to the caliphate hereditary

With this secular reorganization, conquest was resumed. Naval supremacy was established over the Mediterranean Sea, Constantinople was isolated and detached from its North African possessions, North Africa was then seized and converted, and the way was open for conquest of southern Europe. In the year 711, Moorish armies crossed the waters into Spain They were led by Gebel Tarek—who gave his name to Gibraltar The Moors destroyed the Visigothic Kingdom in Spain and within seven years had crossed the Pyrenees into central Gaul Near Poitiers (732) they were met by Charles "Martel"—a Frank of the rising Carolingian House—and defeated This ended the Muslim advance into Europe they retreated over the Pyrenees and settled down to consolidate their position

Divided Empire. Brilliant as conquerors, the Muslims proved unable to weld their heterogeneous lands into a single imperial form. The result was that in the latter half of the eighth century a number of independent Muslim states were created In Spain the Caliphate of Cordova was set up under the remnants of the Ommiad Dynasty, in the city of Baghdad the Abbassid Dynasty created a second caliphate still a third was founded by the Fatimids in Kairowan in North Africa. However when the empire was th... a

. . . ore generous to their conquered With the exception of a compulsory tax, fairly levied and efficiently collected, the conquered were free to move, to believe as they wished and to take advantage of the many commercial and cultural opportunities available

Of the many peoples in the Muslim empire, two predominated the Arabs and the Turks During the first period of conquest it was the Arab or Saracenic element that prevailed (7th to 11th c.) In the eleventh century the Seljuk Turks came to power It was they who held off the Christian Crusaders. When the Mongols under Genghis Khan crushed them, the Ottoman Turks rose to take their place It was these Turks who successfully overthrew the Byzantine Empire in 1453

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Baghdad became the first great center of Muslim learning Here were gathered scholars who devoted themselves to translating into Arabic the works of Plato Aristotle, Euclid et al and the mathematical treatises of the Hindus Arabic translation of Hindu mathematical lore produced 'Arabic numerals,' the employment of zero in the number series, algebra etc When, in the 10th century Cordova in Spain became the cultural center, it was visited by many Christian and Jewish scholars who brought this "new learning" back into Europe.

Scholarship Muslim culture was *basically one* of collection, compilation translation, editing *com*mentary upon and publication of the great works of other peoples. The unique destiny of the Muslims was to set established learning into circulation for other people to use creatively **in mathematics**, arithmetic algebra geometry and *trigonometry*, in astronomy, *instruments for observation and records of celestial movement—the astrolabe*, the sextant, the observatory and the concepts of longitude latitude, *chronology and calendar; in* **physics**, studies in optics and the use *in these studies of prisms, mirrors* lenses *etc.*, in **chemistry**, familiarity with *such* products as alum, sal ammoniac, mercury *chloride alcohol* and the like, in **medicine**, Hippocratic and Galenic practices, clinical study and surgery ...

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In philosophy Muslims revived and extended Aristotelianism. One of the profoundest of the Aristotelian scholars was *Ibn Rushd* (1126-1198)—known to Europeans as AVERROES. His impact on European *thought* was through the Christian philosophers Albertus Magnus and *Thomas* Aquinas and through *the* Jewish philosopher Moses Maimonides

Literature Arabic poets exploited all the known forms of poetry and produced some of the world's greatest love, nature death, war and wisdom poems and ballads. *In* AL FIRDAUSI (935 1020) the Arabs developed a major writer of epics. His *Book of Kings* centering about the exploits of the hero Rustum ranks with the *Iliad* and the *Aeneid* in world literature Firdausi is unfortunately known to but a few scholars in the western world today, but OMAR KHAYYAM (c 1100) is widely known through the English translation of Edward Fitzgerald. Omar's Rubaiyat provided many poets with both theme and form. Equally familiar to the western world is the *Arabian Nights*, a collection of fables, exploits and tales.

Fine Arts. Muslim architecture was a borrowed art, Byzantine and Persian influences predominated Mosques were places of *worship yet somehow this-worldly Their* exteriors were slight and delicate, *they were often topped by domes* that moved quickly *past the bulge to a* graceful and prayerful *point.* Around some of the mosques were courts *and arcades, some had* minarets (slender towers) *from the* top of which the *muezzin* called *the faithful* to the five prayers In some areas the bulbous *dome* was abandoned for a flat *topped roof* and *the* praying arch for a *horseshoe arch.*

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Creative Thought. In some fields Muslim scholars were creative. In the field of History, Ibn Khaldun (1332-1406) made one of the first modern efforts to recapture the past by an examination of the evidence in sources of the past. But Khaldun did not limit his examination of past records to religious or political documents, instead he related history to geography, anthropology and sociology as well as to religion and politics. It took centuries before western Europe caught up with the ideals of Khaldun's historical research.

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roughly corresponding to France, Germany and Italy. This division became more pronounced and permanent as "nationalizing" forces of language, custom, history and tradition developed.

With the Iconoclastic Controversy, the break between Byzantium and western Europe became deeper. Meanwhile the Moslem seizure of the Mediterranean had severed the direct contact of the two related civilizations.

Barbarization of Europe was triply ensured when a new group of barbarians, this time *from Scandinavia* (hence Northmen or Norsemen), violently invaded the settled areas of Europe to accelerate the tendency already under way toward decentralization and decomposition. These Vikings were fearless seamen and warriors. Danes and Norwegians invaded the British Isles, the North Atlantic French coastal areas, Rome, Ireland, Spain, Sicily and Southern Italy; their Swedish confreres took the easterly route into Russia. Westward sailing Vikings discovered Greenland, Iceland and North America (492 years before Columbus). The immediate effects of these raids was to hasten the feudalization of Europe, to destroy all the literate arts, to accelerate the division of Europe into "nationalities," and to cast Europe into a brief Dark Age. In the long run, it was these same Norsemen who helped, because of their driving energy, to bring Europe out of the Dark Age into the noonday of Medieval Civilization.

CHAPTER NINE

THE FOUNDATIONS OF MEDIEVAL CIVILIZATION

INTRODUCTION

The Medieval or *Middle Ages* of European history are those that lie between the Greco-Roman Age and the Age of the Renaissance—approximately from 476 A.D. to about 1350. These Middle Ages reached their height between the 11th and 13th centuries. Our concern in this chapter is with Medievalism at its height and with only the broadest aspects of its civilization and culture.

FEUDALISM

A distinguishing feature of *the M*[illegible] the [illegible] [illegible] vassal. A nobleman became a lord when he made a grant of a fief (a section of land with its peasant inhabitants) to another nobleman in exchange for the latter's services, chiefly military. A nobleman became a vassal when he accepted the fief and swore homage and fealty to his lord. It is important to remember that both the lord and the vassal were noblemen and freemen.

Origins of the Feudal System. Both Roman and German influences contributed to the creation of the Feudal System. It was not unusual in Roman times for a freeman to attach himself to a wealthy or influential man as a "client." In exchange for services, the client received protection. In more troubled times the practice of *commendation* arose. A client would "commend" both himself and his land to a patron in exchange *for protection*. In reverse, it was also a common practice for a wealthy landed patron to grant a client a *precarium* (land with precarious or uncertain tenure), in time this became a *beneficium* or a grant of land for a fixed period of time, say, a lifetime or two generations, in exchange for services. This land services practice became merged with the Germanic practice of establishing a personal military relationship between a chief and his *freemen warriors*. The [illegible]ns also introduced a practice of "immunity" [illegible] whereby powerful noblemen were granted free unsupervised sovereignty over fixed territorial areas.

The Fief. In the tenth century the practice became fixed to invest a warrior vassal with a fief. The fief might be a single small holding or an entire duchy of many holdings. It was an *hereditary* holding and was transmitted by succession through the eldest son. Within the boundaries of the fief the vassal exercised sovereign rights: he collected taxes, coined money, exploited the resources, raised armies, provided for the public defense, administered justice, established and regulated markets and the like. The investiture of a fief was often recorded in a written contract. In the written contract was also included

Franks of the Merovingian family as its secular arm. This was open recognition of the strength of the Germanic component in European civilization. Germany, in fact, became the seat of political power in Europe. For one hundred years Merovingian monarchs conducted themselves as did Clovis: they practiced an absolutism in government, waged war against their neighbors, treated their kingdoms as personal property, made forcible conversions to the orthodox faith, and dominated both the policies and personnel of the Church itself.

By the middle of the 7th century, however, the spark of courage and conquest went out of the Merovingians. They became "do nothing kings." This was hardly the time for Europe to be left leaderless for Catholic Europe was still surrounded by a sea of unconverted pagans, the rise of Mohammedanism had begun to restrict Mediterranean commerce, the link with Byzantium was steadily weakening, the economy was dissolving into more primitive forms of barter and agriculture for self sufficiency, government was becoming increasingly decentralized. Counts, dukes and patricians were beginning to rule over small territorial units as independent lords. The Merovingians existed as long as they did because they were still able to reap the benefits of old Roman commerce, manufacture and trade. But a do nothing policy encouraged the trend toward disintegration.

It was inevitable, then, that groups of powerful nobility at the Merovingian court would strive to seize the power from these ineffective rulers. The most powerful of the king's advisers was the 'mayor of the palace.' Beginning with PEPIN OF LANDEN (639) the mayor of the palace began to take over the powers of the king. CHARLES MARTEL, hero of Poitiers, was one such. The last of the Merovingians was deposed by PEPIN THE SHORT (741-768) in 751. Pepin began the Carolingian Dynasty which took its name from CHARLEMAGNE (Charles the Great).

The Carolingian "Renaissance." Charles the Great came to the throne in 768. His aim as king was to restore the old Roman Empire and to include in it the lands north of the Danube. He therefore made war on the Saxons to the north, the Slavs in the east and the Mongolian Avars in the mid Danubian region. When completed his conquests produced a territorial empire equal in size to that of the old Roman Empire in Europe.

It was now important to unite these conquests into an administrative whole. Charlemagne used a number of methods to achieve this: he added vast domains to his personal estate to ensure a source of revenue, he built up a personal army based upon contributions of men and arms from the wealthy nobility, conscription of the richer freemen and contribution of arms by the poorer freemen. Strongly fortified frontier posts were created. Administratively, the system of counties and duchies that had grown up following the barbarian invasions was retained and the counts and dukes were expected to keep law and order within their domains; they also had to swear allegiance to the king, who in turn enforced allegiance.

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FEUDALISM

A distinguishing feature of the Middle Ages was the Feudal System a system that pivoted upon a personal contractual relationship between two nobles—a lord and a vassal A nobleman became a lord when he made a grant of a fief (a section of land with its peasant inhabitants) to another nobleman in exchange for the latter's services, chiefly military A nobleman became a vassal when he accepted the fief and swore homage and fealty to his lord It is important to remember that both the lord and the vassal were noblemen and freemen

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Franks of the Merovingian family as its secular arm. This was open recognition of the strength of the Germanic component in European civilization. Germany, in fact, became the seat of political power in Europe. For one hundred years Merovingian monarchs conducted themselves as did Clovis: they practiced an absolutism in government, waged war against their neighbors, treated their kingdoms as personal property, made forcible conversions to the orthodox faith, and dominated both the policies and personnel of the Church itself.

By the middle of the 7th century, however, the spark of courage and conquest went out of the Merovingians. They became "do nothing kings." This was hardly the time for Europe to be left leaderless for Catholic Europe was still surrounded by a sea of unconverted pagans, the rise of Mohammedanism had begun to restrict Mediterranean commerce, the link with Byzantium was steadily weakening, the economy was dissolving into more primitive forms of barter and agriculture for self-sufficiency, government was becoming increasingly decentralized. Counts, dukes and patricians were beginning to rule over small territorial units as independent lords. The Merovingians existed as long as they did because they were still able to reap the benefits of old Roman commerce, manufacture and trade. But a do-nothing policy encouraged the trend toward disintegration.

It was inevitable, then, that groups of powerful nobility at the Merovingian court would strive to seize the power from these ineffective rulers. The most powerful of the king's advisers was the "mayor of the palace." Beginning with PEPIN OF LANDEN (639) the mayor of the palace began to take over the powers of the king. CHARLES MARTEL, hero of Poitiers, was one such. The last of the Merovingians was deposed by PEPIN THE SHORT (741-768) in 751. Pepin began the *Carolingian Dynasty*, which took its name from CHARLEMAGNE (Charles the Great).

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system, the Church itself became a feudal overlord. Its properties were made into fiefs and as fiefholders clergymen swore fealty and homage, collected feudal dues, produced and marketed goods, employed serf labor and enjoyed sovereign political rule through grants of jurisdiction, immunity and special privileges. Unlike the feudal landlords, however, the Church nobility (bishops and abbots) retained perpetual control over their properties: they paid no reliefs or inheritance taxes, since, it was argued, though churchmen died, the Church did not and therefore there was never really any transfer of property.

C [illegible]

[illegible] was a feudal landholder was it [illegible] to invest a bishop with land. This amounted virtually to giving the lord the right to dictate who should be the bishop. Churchmen resisted this claim to "lay investiture" vigorously, arguing that even though clergymen were vassals or lords temporal they were also bishops or lords spiritual and their status as churchmen placed them above any feudal lord. Only a churchman, they said, could invest a churchman.

Though the conflict over investiture was sharp [it w]as modified by the fact that the Church com[ma]nded the devotion of the feudal nobility as a [illegible]

[illegible]

[Lor]ds built monasteries on their estates, helped to [er]ect church buildings, gave large endowments of [pr]operty to church and monastery, etc. Because of [its] intimate connection with the Feudal System, the [Ch]urch was able to infuse it with some of its own [ide]als.

For example, the Church—and particularly the [P]apacy—was opposed to the violence of feudalism. [It] tried to restrain warfare by moral command. Through Church Councils a "Peace of God" was proclaimed, a command reinforced by an official curse designed to protect the unprotected (the poor, the merchant, the Church itself) from robbery, pillage and assault. The Church also proclaimed a "Truce of God"—a command reinforced by threat of excommunication forbidding warfare from sundown Wednesday to sunrise Monday as well as during specified holy days during the year. (Church restraints were directed, of course, to wars of Roman Catholics upon each other; wars of Roman Catholics against heretics or infidels, on the other hand, were wholeheartedly approved.)

Chivalry. Church influence was considerable in the formation of the feudal code of chivalry. Chivalry—in essence a code of ethics—had secular, religious and courtly components. It con[sist]ed of accepted ideals of virtuous behavior for the class of warrior knights. As a warrior the knight was expected to be loyal to his plighted word, to be brave in battle, to give an opponent a fair chance, to treat a capture as an honored guest (until he was ransomed), to release a capture in exchange for a hostage so he could collect his ransom, and [to] [figh]t for honor in tournament and joust.

As a *Christian* warrior the knight was expected to be "a very perfect knight"—to protect the Church and its faith, to help the weak and the poor, and to battle the heretic and the infidel to the death. As a *courtly* knight the warrior was expected to glorify women in the ideal (no matter how [he] [illegible] he treated her in reality!): to adore them in song and poem, to woo them in a chaste and holy spirit, to fight for them, to wear their tokens in jo[ust] or battle, to be in love with love, and always to show the "courtesy." The origins of chivalry have been traced to various sources. To the castles there came wandering troubadours—minstrels who composed and recited tales of knightly adventure and poems of courtly love. In their stories, delivered before the assembled knights, they created ideal warriors fighting for ideal causes and thus moved their audiences to imitation.

Troubadours, who originated in the south of France, were also professional entertainers who composed love lyrics and helped create the tradition of woman-on-the-pedestal worshipped from-afar by a lover who had no thought but to please her, to win her smile or die for the lack of it. Reinforcing this idealization of womankind was the rise of the cult of the Virgin Mary, who, it was believed, would intercede with her Son on behalf of troubled mankind. Courtly love was institutionalized by ELEANOR OF AQUITAINE (1124-1204) who became a patroness of troubadours and other men of letters. Following their mother's example RICHARD THE LION-HEARTED (1157-1199) and MARIE OF FRANCE (ca.12th c.) similarly fostered literary circles at their courts.

THE MEDIEVAL CHURCH

In view of the tremendous influence of th[e] Church, we ought to pause to examine its structu[re] when it reached its medieval height.

Church As State. The medieval Church cons[ist]ed of all who professed Christ, partook of the sa[cra]ments and accepted the government of leg[ally] appointed priests who were in turn subject to [its] visible head, the Pope. Thus the organization o[f]

a listing of the services which the vassal would render to his lord A fief could be *sub infeudated* or divided among sub-vassals

The Services of the Vassal The basic obligation of the vassal to his lord was military service, in time this came to be limited to about forty days of military action The number of fully equipped men that each vassal contributed depended upon the number of sub vassals that he controlled Vassals were also expected to help garrison the lord s fortress or castle and to engage in administrative activities A vassal then might be chief administrative agent of fief and household a constable or commander of the castle, a marshal or supervisor of the horses a butler or supervisor of the wine supplies Vassals were expected to attend the lord s court and to serve as judges in inter vassal disputes, thus giving rise to a trial by one s peers'

Feudal aids or monetary payments accompanied the personal services of the vassal occasions for such payments were numerous If the lord was captured in battle the vassal had to contribute to ransom him back if the lord planned an expensive undertaking in the nature of a pilgrimage or crusade the vassal had to provide monetary assistance if a vassal died the inheriting son had to pay an inheritance tax To protect himself against the possibility that an enemy would take legal possession of a fief the lord secured the right to himself to veto a marriage proposal made to the vassal s daughter or widow to assign custody over minors who had inherited a fief to a male regent If a vassal failed to deliver his services he could be forced to forfeit his fief and if he died without an heir the fief would revert to the lord

Feudal Hierarchy. Medievalism was patterned on the needs of these broad social groups the peasants the military nobility and the clergy These three groups formed **estates** and the first was the clergy the second the nobility and the third the peasantry and other producers (the townsmen did not fit easily into this medieval pattern—as we shall see)

In theory the feudal hierarchy was carefully pyramided At the top as lord of all vassals, was the king counts, dukes and viscounts followed beneath them were the barons or seignors and knights or chevaliers made up the lowest rank The Church held a special position in the hierarchy In the 9th and 10th centuries many churchmen gave military service for feudal allotments and when this was prohibited on moral grounds, church fiefs were usually sub-infeudated among lay knights who could fulfil by proxy the Church s military duties.

Within the hierarchy, the king was potentially powerful but actually limited in his power to his own estate Theoretically he owned all the land, in reality it was in the inalienable possession of the powerful nobility Theoretically—as in Germany—the king ruled by divine right (The Holy Roman Emperor), in reality, he was an *elective* monarch chosen by the nobility and the clergy Theoretically, the king commanded the allegiance of all his subjects, in reality, they obeyed him to the extent of their oath of allegiance and feudal contract The point of this comparison is that the seeds of royal absolutism were buried in the medieval order and could be released the moment the power of the feudality weakened This is precisely what happened by the 15th century

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system, the Church itself became a feudal overlord Its properties were made into fiefs and as fiefholders, clergymen swore fealty and homage collected feudal dues, produced and marketed goods, employed serf labor and enjoyed sovereign political rule through grants of jurisdiction immunity and special privileges Unlike the feudal landlords, however the Church nobility (bishops and abbots) retained *perpetual* control over their properties they paid no reliefs or inheritance taxes, since, it was argued though churchmen died, the Church did not and therefore there was never really, any transfer of property

Of considerable importance to both Church and lord was the problem of investiture If the Church was a feudal landholder was it the right of a lord to invest a bishop with land This amounted virtually to giving the lord the right to dictate who should be the bishop Churchmen resisted this claim to lay investiture" vigorously arguing that even though clergymen were vassals or lords temporal they were also bishops or lords spiritual and their status as churchmen placed them above any feudal lord. Only a churchman, they said could invest a churchman

Though the conflict over investiture was sharp it was modified by the fact that the Church commanded the devotion of the feudal nobility as a whole Church teachings were accepted for ... [illegible]

... [illegible] on their estates, helped to erect church buildings, gave large endowments of property to church and monastery etc. Because of its intimate connection with the Feudal System, the Church was able to infuse it with some of its own goals

For example the Church—and particularly the Papacy—was opposed to the violence of feudalism. It tried to restrain warfare by moral command. Through Church Councils a Peace of God" was proclaimed a command reinforced by an official curse designed to protect the unprotected (the poor the merchant, the Church itself) from robbery pillage and assault. The Church also proclaimed a "Truce of God —a command reinforced by threat of excommunication forbidding warfare from sundown Wednesday to sunrise Monday as well as during specified holy days during the year (Church restraints were directed, of course to wars of Roman Catholics upon each other wars of Roman Catholics against heretics or infidels on the other hand, were wholeheartedly approved)

Chivalry Church influence was considerable in the formation of the feudal code of **chivalry** Chivalry—in essence a code of ethics—had secular religious and courtly components It consisted of accepted ideals of virtuous behavior for the class of warrior knights. As a warrior the knight was expected to be loyal to his plighted word, to be brave in battle, to give an opponent a fair chance to treat a captive as an honored guest (until he was ransomed), to release a captive in exchange for a hostage so he could collect his ransom, and to fight for *honor* in tournament and joust

As a *Christian* warrior the knight was expected to be "a very perfect knight"—to protect the Church and its faith, to help the weak and the poor and to battle the heretic and the infidel to the death. As a *courtly* knight the warrior was expected to glorify women in the ideal (no matter how brutally he treated her in reality!) to adore them in song and poem, to woo them in a chaste and holy spirit, to fight for them, to wear their tokens in joust or battle to be in love with love, and always to show the courtesy The origins of chivalry have been traced to various sources. To the castles there came wandering troubadours—minstrels who composed and recited tales of knightly adventure and poems of courtly love In their stories, delivered before the assembled knights, they created ideal warriors fighting for ideal causes and thus moved their auditors to imitation.

Troubadours, who originated in the south of France were also professional entertainers who composed love lyrics and helped create the tradition of woman-on the pedestal worshipped from afar by a lover who had no thought but to please her to win her smile or die for the lack of it. Reinforcing this idealization of womankind was the rise of the cult of the Virgin Mary who it was believed, would intercede with her Son on behalf of troubled mankind. Courtly love was institutionalized by ELEANOR OF AQUITAINE (1124-1204) who became a patroness of troubadours and other men of letters. Following their mother s example RICHARD THE LION-HEARTED (1157 1199) and MARIE OF FRANCE (ca.12th c) similarly fostered literary circles at their courts

THE MEDIEVAL CHURCH

In view of the tremendous influence of the Church, we ought to pause to examine its structure when it reached its medieval height

Church As State The medieval Church consisted of all who professed Christ partook of the sacraments and accepted the government of legally appointed priests who were in turn subject to one [illegible]

a listing of the services which the vassal would render to his lord A fief could be *sub-infeudated* or divided among sub-vassals

The Services of the Vassal The basic obligation of the vassal to his lord was military service, in time this came to be limited to about forty days of military action The number of fully equipped men that each vassal contributed depended upon the number of sub vassals that he controlled Vassals were also expected to help garrison the lord s fortress or castle and to engage in administrative activities A vassal, then might be chief administrative agent of fief and household, a constable or commander of the castle, a marshal or supervisor of the horses a butler or supervisor of the wine supplies Vassals were expected to attend the lord s court and to serve as judges in inter vassal disputes, thus giving rise to a trial by one s peers

Feudal aids or monetary payments accompanied the personal services of the vassal, occasions for such payments were numerous If the lord was captured in battle, the vassal had to contribute to ransom him back, if the lord planned an expensive under taking in the nature of a pilgrimage or crusade the vassal had to provide monetary assistance, if a vassal died, the inheriting son had to pay an inheritance tax To protect himself against the possibility that an enemy would take legal possession of a fief the lord secured the right to himself to veto a marriage proposal made to the vassal s daughter or widow, to assign custody over minors who had inherited a fief to a male regent If a vassal failed to deliver his services he could be forced to forfeit his fief and if he died without an heir the fief would revert to the lord

Feudal Hierarchy. Medievalism was patterned on the needs of these broad social groups the peasants the military nobility and the clergy These three groups formed **estates** and the first was the clergy the second the nobility and the third the peasantry and other producers (the townsmen did not fit easily into this medieval pattern—as we shall see)

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Frederick II ordered in 1224 that heretics were to be punished by fire and mutilation this barbarous practice was then endorsed by Pope Gregory IX Pope Innocent IV then legalized the use of torture to secure recantations In the thirteenth century the Inquisition was turned over to two new organ- izations, the Franciscan and Dom nican Friars. They gave to it an orderly procedure The primary object of the Inquisition was to save the soul *of the heretic* For this purpose he was confronted with the accusa tion (not the accuser) asked to confess and to do *penance If the* heretic recanted he was punished by temporary imprisonment banishment property loss, or he was forced to go on a pilgrimage If he was stubborn, he was then subjected to torture of the cruelest kind to force a confession from him. *This failing* he was turned over to the secular arm for burning or mutilation.

It would be wrong to view the Inquisition with *the* eyes of the more tolerant Twentieth Century The Inquisition was a product of its own times, times that did not understand the meaning of toler ance *in matters* of religious belief Certa nly it had the approval of the majority of the people It was aimed at *what* was considered the most horrifying of crimes heresy It d d seek to reform before it punished. But *these* qualifications having been noted, it is still an historical fact that the Inquisition was a monstrous evil It has overcast so much that was wonderful in the Middle Ages and discouraged thousands from read ng the history of this period with an objective eye. It created a pattern of in humanity to man--accusation without accuser, torture to enforce conformity, death for free- thinking *It did not abolish heresy for long* and so failed in its primary purpose

Widespread heresy could be met by the ultimate weapon only--the crusade When Innocent III took papal office the Albigensian and Waldensian heresies were rife in Toulouse in the southern part of France He tried persuasion through dis- patch of preachers into the region but to no avail Raymond VI count of Toulouse was tolerant of these heretics (while formally a Catholic) and re fused to use *force* against them He was therefore excommunicated Raymond ignored the excom munication. Innocent had no choice but to preach a crusade against Toulouse He did so and in 1209 Philip Augustus of Paris (who was more interested

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The Age of Intolerance. Not only was it believed in the Middle Ages that the *only* road to salvation was through the Sacraments of the Roman Catholic Church, but that any other road—Christian or non-Christian—was a menace to the community. Christians who chose other paths to salvation were heretics and were in the grip of diabolic forces. They had to be destroyed, so reasoned the community, to prevent the pestilence from spreading; and they were destroyed by fire Non-Christians were a similar danger, but since most resided outside Europe and were well armed, destruction could come only by missionary conversion or by force of war Fears for their safety caused the inhabitants of medieval Europe to make the Middle Ages one of the most intolerant in history However, in spite of the terror visited upon the misbeliever and unbeliever, heresy did rise in the Middle Ages.

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Because they despised things material, the Albi-genses taught that material creation came from evil forces, that the God of the Old Testament was evil, that Christ could not have adopted the human form, that the Eucharist was a false sacrament because Christ could not appear in the materials of bread and wine, that marriage is an evil, that the Pope was the successor not of Peter, but of Constantine nce he was associated with the temporal universe tc. Eternal damnation was rejected and a doctrine f reincarnation substituted Suicide was advocated s a means of freeing the soul from its material rison.

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ine and disease Gregory had brought succor to sick and food to the hungry When the barbaric nbards had descended on Rome Gregory had ight them off with revenues from the papal ites. During more peaceable times, Gregory had lt churches and houses He had asserted the macy of Rome over Byzantium At the same ie he kept a scrupulous watch over the papal ates and the income of the Church He fostered nv missions—particularly that of St. Augustine it led to the first conversion of the English He eached and wrote extensively and produced two ligious classics—*The Pastoral Rule* (thoughts on nducting an episcopal office) and *Moralia* (a immentary on *Job*) he set the liturgy in order, id (possibly) he established the Gregorian chant part of the liturgy As Cluny reformers viewed , thus was the model of a pope

Results of the Cluniac Reforms. The Abbey if Cluny and its 300 priories had considerable in luence on the course of papal history A group of churchmen arose devoted to the spiritual cleansing if all ecclesiastical institutions as preachers they vere able to bring about something of a religious evival among the laymen, including some of the nobility as independent churchmen beyond the each of the feudal nobility they were able to gitate for the separation of state and church, but inly in matters affecting the church.

Out of Cluny came Hildebrand who rose to be POPE GREGORY VII and who instituted the so-called Gregorian reform While the abolition of simony nepotism, incelibacy, etc were important in the Gregorian reforms Gregory s chief concern was to establish the independence of the papacy Previously POPE LEO IX (1048 1054) had made the final break with Byzantium and had freed the Church to con centrate upon its position in the West Then POPE NICHOLAS II (1059-1073) broke away from German control by linking the fate of the Church with the Normans of South Italy Thus secured he issued a decree that henceforth the pope would be elected by a College of Cardinals Since cardinals were chosen by the pope for life continuity of policy was assured

A new church officer the papal legate, was established He was the personal representative of the pope and took precedence over any clergyman in the country to which he was sent. When abroad, the legate could act in the name of the pope, make the pope s pronouncements, excommunicate inter dict, etc

The Rule of Gregory VII Gregory found theoretical support for the policy he pursued in two documents, later revealed to have been forgeries. The first was the **Donation of Constantine** in which the first Christian Emperor supposedly had given to the papacy the rule over the whole Western world and absolute authority over its clergy, and the second was the **Isidorian Decretals** (now known as the 'False Decretals") which made explicit the degree of papal control over the clergy and established that the Church was the superior of the State

Gregory s announced policy was precisely that outlined in these documents. He proclaimed himself as spokesman for God on earth, responsible to no power but Gods and therefore deserving of obedience from all the lay rulers in the world These ideas were set forth in a proclamation called *Dictatus Papae* and legates were sent through Europe to make them known to kings, nobles and clergymen. When certain German clergymen refused to obey these orders they were excommunicated In 1075 Gregory took the decisive step of prohibiting lay investiture of bishops

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in Raymond's land than his faith) led an army southward. Frightful slaughter was inflicted upon the inhabitants of Toulouse, both the heretics and the innocent. The battle cry was, "Kill all . . . for God will know his own." The heretics were in this manner exterminated.

The Friars. Peter Waldo was not alone in his desire to live an apostolic life. FRANCIS OF ASSISI was the son of a wealthy merchant whose youth was typical of carefree, urban existence. Experiencing a sudden conversion, Francis gave up all worldly possessions and began to devote his life to preaching, praying and tending to the needs of the ill and the poor. Francis's message was love for all God's creation—man, plant, animal and inanimate matter and a faith linked to joy. It was not long before Francis had many followers who traveled as his brothers (friars) through the countryside as mendicants or beggars, and doing good works wherever they went.

Francis and twelve of his disciples went to Rome in 1210 to secure permission from Innocent III to create an order. Though troubled and hesitant, Innocent approved. Thus was created the Friars Minor, an order devoted to living an apostolic life and to wandering in the world to do good for the needy. (A feminine counterpart appeared in the Second Order or Poor Clares, after St. Clare, a lay counterpart was the Third Order—the Tertiaries—or Brothers and Sisters Of Penance.) The order grew and in a short time became an established monastic order with vast properties and organized rules—something rather distant from Francis's original concept of poverty, mendicancy and wandering preaching. (One group, the Spiritual Franciscans, seeking to cling literally to their founder's principles suffered widespread persecution as heretics, for they too entered on to the path of defying the secular clergy.)

The Dominicans (or Soldiery of Christ) took their origin from the life and work of ST. DOMINIC, who also practiced absolute poverty and mendicancy. Dominic was inspired to found an order of wandering preachers by the rampant heresy in southern France. Where Francis hoped to inspire by example and exaltation, Dominic sought to instruct by debate and precept. His order was sanctioned in 1215 and became known as the Black Friars to distinguish them from the Franciscan Grey Friars. Since their objective was preaching, the Dominicans established a number of schools to train preachers. From these schools Dominicans, trained in the arts, in nature study and in theology, wandered about the continent of Europe defending the Church against heresy.

Growth of the Papacy. Until the 11th century the Popes of Rome struggled, and not too successfully, to assert their spiritual ascendancy over Christendom. Barbarian invasions had cut them from many of their ecclesiastical subjects and the result was that pronounced regional differences in Christian practice began to appear. For example, this was a period of intense missionary activity among the pagan Europeans. In 432 SAINT PATRICK began a thirty-year mission which converted Ireland to Christianity. Following their conversion the Irish themselves became Europe's leading missionaries. Saints Brendan, Columba and Columbanus carried the Christian message to Scotland, England and Saxony which were in turn converted, and so it went.

But the remoteness of Ireland from Rome encouraged regional differences in Christian practice that led to bitter controversy. Ireland and Rome quarreled over the degree of Christian asceticism permitted, the correct dates of Easter, the proper tonsure (hair-cut) for monks, etc. Geographical remoteness then was one cause of the weakness of the Popes. Another was the fact that the papacy was too often a pawn in the international feudal wars of the Carolingians and then the German and Italian Kings and Emperors. Papal elections became dependent upon royal approval. Moreover, there were times when more than one pope claimed the papal crown and in such cases the popes became direct appointees of the emperors. By the tenth century there was a crying need for papal reform.

Leadership in the movement for papal reform was taken by the Abbey of Cluny. Founded in 910, Cluny had organized about 300 monasteries throughout western Europe. Cluniac monasteries chose their own abbots, rejected all lay controls and upheld the doctrine of the supremacy of the Pope. Since, contrary to Benedictine practice, Cluniac monasteries were centralized under the direct supervision of the central Abbey of Cluny, it was possible for the abbots of Cluny to begin and carry through an extensive reform of the corrupt practices that had crept into so many of the ecclesiastical organizations. Cluniac reforms were imitated everywhere, but at the heart of this reform movement was the insistence on the absolute independence of the Pope. A model of papal independence had been set during the sixth century by Pope Gregory I (the Great).

From the sixth to the eleventh century no pope attained the stature of GREGORY I. In a time of

ine and disease Gregory had brought succor to sick and food to the hungry When the barbaric nbards had descended on Rome Gregory had ight them off with revenues from the papal ites. During more peaceable times Gregory had lt churches and houses. He had asserted the macy of Rome over Byzantium At the same ie he kept a scrupulous watch over the papal ates and the income of the Church He fostered ny missions—particularly that of St Augustine it led to the first conversion of the English He eached and wrote extensively and produced two ligious classics—*The Pastoral Rule* (thoughts on nducting an episcopal office) and *Moralia* (a mmentary on *Job*) he set the liturgy in order, id (possibly) he established the 'Gregorian chant s part of the liturgy As Cluny reformers viewed : this was the model of a pope

Results of the Cluniac Reforms. The Abbey of Cluny and its 300 priories had considerable influence on the course of papal history A group of churchmen arose devoted to the spiritual cleansing of all ecclesiastical institutions as preachers they were able to bring about something of a religious revival among the laymen, including some of the nobility as independent churchmen beyond the reach of the feudal nobility they were able to agitate for the separation of state and church, but only in matters affecting the church

Out of Cluny came Hildebrand who rose to be POPE GREGORY VII and who instituted the so-called Gregorian reform While the abolition of simony nepotism, incelibacy, etc were important in the Gregorian reforms, Gregory s chief concern was to establish the independence of the papacy Previously POPE LEO IX (1048-1054) had made the final break with Byzantium and had freed the Church to concentrate upon its position in the West. Then POPE NICHOLAS II (1059-1073) broke away from German control by linking the fate of the Church with the Normans of South Italy Thus secured he issued a decree that henceforth the pope would be elected by a College of Cardinals. Since cardinals were chosen by the pope for life continuity of policy was assured.

A new church officer the papal legate was established. He was the personal representative of the pope and took precedence over any clergyman in the country to which he was sent. When abroad, the legate could act in the name of the pope, make the pope s pronouncements, excommunicate interdict, etc

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Results of the Crusades. The results of the Crusades were meager in the extreme considering the cost, the time, the numbers and the pain and agony consumed in their execution. The Italians benefited materially, their profits and trade increased as did the volume of shipping facilities, eventually they were able to establish their supremacy in the Mediterranean. Knowledge of Oriental civilization increased European demand for luxury goods and this accelerated the free market in town and country which was already under way before the Crusades began. Two military Orders were created—the **Knights Templars (1119)** to protect pilgrims and to wage war on infidels, and the **Knights Hospitalers (1131)** to aid the sick and the poor. (Diverted from their original purposes, these Orders grew wealthy and powerful, so wealthy and powerful, in fact, that they were destroyed later in the Middle Ages by the kings who envied them and hungered for their wealth.)

The power of the monarchs increased owing to the prestige they acquired in leading the Crusades and the death of many of their enemies. The wealth of the Church increased since many of the crusaders willed their properties to the Church in the event they did not return, and very many of them did not return. But the prestige of the Church declined. the Crusades did not retake in the long run, the Holy Land and many came to question the efficacy of the Catholic Church, indulgences and remissions of sin, when granted wholesale, lost their potency.

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without effect, that secular authorities could tax or confiscate ecclesiastical wealth, and that the sovereign power in Christianity lay not with the papacy and its hierarchy, but with a council of clergy and laity, with elected representatives of all of Christendom. Such a council would have the power to reform the pope and the clergy and to alter church institutions with the times. The kings were to be defenders of the peace (hence the title of the pamphlet, *Defensor Pacis*) and the executive arm of the council. Kings would see to it that the pope and clergy were deprived of special privileges and would perform limited but useful duties *in the* sphere of religion *Defensor Pacis* provided powerful arguments for the Reformation to come.

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CHAPTER TEN

VILLAGE, TOWN AND STATE

THE SEIGNORIAL SYSTEM

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Each household had *its individually* owned strips, use of the common pasture and woodland (depending on the number of animals owned), and a private garden patch. Perforce, cooperative rather than individual farming characterized medieval village life. Plowing, harvesting, threshing, pasturing and the like had to be done *together* to secure the maximum efficiency Maximum efficiency produced little enough since the level of productivity was extremely low owing to *very primitive* farming methods and to the need to set land aside for animal fodder What little was harvested had to serve for drink and seed as well as food

Thus bare subsistence distinguished the life of the villager His fare was meager and simple and consisted mainly of bread and ale or wine as staples, some fruits and vegetables in season, and very little meat or fish. Villagers lived in mud and thatch huts

Venetians ferried the children to Egypt and sold them into slavery there

The Decline of the Medieval Church. The decline of the medieval papacy is evident even in the extraordinary career of Innocent III Philip Augustus obeyed Innocent in the small matter of a marriage, but disobeyed him on all other and larger issues like the Albigensian Crusade and the command to stop absorbing English territory in France England became a fief, but no threat of Innocent could control the English feudal lords who, defying Innocent's specific prohibition forced John to sign **Magna Carta.** Innocent could preach a crusade, but could not win the obedience of the crusader to his commands not to act sinfully Innocent suppressed heretics, but not heresy Innocent fostered the Inquisition but could not force England or Scandanavia to adopt it Innocent trained youthful Frederick II to be a model Christian prince and he became almost the worst enemy of Christendom

Frederick II No one can question Frederick's intellectual brilliance He was master of many languages a creator of universities, a theologian, political scientist and economist, a profound biologist In theology however, he was a **freethinker** and if anything, more sympathetic to Mohammedanism than Christianity In the field of political science he denied the secular authority of the papacy and supported instead the doctrine of **divine right monarchy.**

Contrary to papal desire, he united Germany and Sicily He refused for many years to go on a crusade when ordered to do so, when he was excommunicated for this refusal, he did go and won back the Holy Land by negotiation with the Muslim ruler Here indeed was a mocking irony where the most devout failed, an excommunicated prince succeeded

On his return Frederick fought and defeated papal armies. Frederick, then created a pattern of contempt for the temporal power of the popes and his example was imitated by the rising kings throughout Europe

Royal Assault on the Papacy By the fourteenth century a number of forces were opposed to the Pope's pretensions to temporal power the growing national states, the alliance of local clergy with the princes in demanding a curb on papal power, national patriotism from below increasing heresy, mounting opposition to church taxation, growing royal envy over the wealth of the Church, the rise of an urban middle class drawing its wealth by trade with the non Christian world When the kings began to attack the popes, the popes found themselves with few friends

Philip IV of France and Edward I of England placed state taxes upon the clergy (1296) Pope Boniface VIII issued the famous bull *Clericis laicos* in which it was reaffirmed that the state could not tax the clergy without consent of the pope, any king who did would be automatically excommunicated Edward outlawed all disobedient clergy and Philip forbade the export of all monies to Rome Boniface responded with the bull "*Unam Sanctam*" (1302) and pointed out that all Christians, both Kings and commoners, were subject to the Church Philip thereupon sent William Nogaret to Rome to kidnap and jail Boniface! The maneuver failed but the low state of papal authority was clearly evident

In 1305 Philip dictated the appointment of a Frenchman as pope (Clement V) Clement became Philip's tool he removed the papacy from Rome to Avignon in France where it remained from 1309 to 1377 (and is known in history as the 'Babylonian Exile'), he revoked Boniface's bulls against Philip he granted Philip permission to destroy the Knights Templars and to confiscate their wealth

To assure continuation of *French* papal supremacy French cardinals replaced Italians. Avignon popes were no less determined than their Italian predecessors to build the power of the Church with the aid of the French monarchs They continued to oppose the unification of Germany and Italy To build a papal center at Avignon they increased church taxation ruthlessly the payment of one year's income was required for an appointment to a benefice the **tithe** was converted into a tax payable to the papacy **procurations** had to be paid to bishops who made tours of inspection taxes were levied upon papal bulls and decrees, delinquent taxpayers were excommunicated

Criticism became loud and bold JOHN WYCLIFFE in England began a new heresy by denouncing the divinity of the papal office and the sanctity of the sacramental system DANTE (*On Monarchy*) pleaded for the separation and state WILLIAM OF OCKHAM wrote upholding the supremacy of kingly authority Franciscans demanded that the popes return to evangelical poverty

The most important of the protests, however came from the pens of MARSILIUS OF PADUA and JOHN OF JANDUN (1324) In a closely reasoned pamphlet they asserted the supremacy of the royal power and its independence of the Holy See They argued that excommunications and interdicts were

without effect that secular authorities could tax or confiscate ecclesiastical wealth and that the sovereign power in Christianity lay not with the papacy and its hierarchy but with a council of clergy and ... representatives of all of Christen ... power to re- ... alter church ... were to be *defenders of the peace* (hence the title of the pamphlet, *Defensor Pacis*) and the executive arm of the council. Kings would see to it that the pope and clergy were deprived of special privileges and would perform limited but useful duties in the sphere of religion. *Defensor Pacis* provided powerful arguments for the Reformation to come.

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Each household had its individually owned strips, use of the common pasture and woodland (depending on the number of animals owned) and a private garden patch. Perforce cooperative rather than individual farming characterized medieval village life. Plowing harvesting threshing pasturing and the like had to be done together to secure the maximum efficiency Maximum efficiency produced little enough since the level of productivity was extremely low owing to very primitive farming methods and to the need to set land aside for animal fodder What little was harvested had to serve for drink and seed as well as food

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that serve as home and barn, their clothes were crudely fashioned and made of coarse textiles They lived and died within the narrow precincts of the village—unless they were freemen Family, church and village festival provided them with their few joys This bare existence of the villager was made barer by his obligations to a **lord or seigneur.**

Serfdom. Medieval labor can be classified broadly as peasant labor Peasants, however, varied in their social status from freemen to slave **Freemen** held land by military tenure or by contract, they had less onerous burdens than the serf or slave, they could use the king's court in an appeal for justice **Cotters** were semi free day laborers who owned the plots on which their cottages were built and hired out as day-laborers

Most of the peasants, however, were unfree agricultural workers called **villeins or serfs** (slavery died out *during* the Middle Ages) It was the serfs who supported the non producing classes of nobility and clergy Like feudalism, serfdom can be traced back to German and Roman origins. In Roman times latifundia were cultivated by *coloni* Coloni were granted cottages and small landholdings in exchange for labor on the landlord s estate They were not permitted to leave the estate without the landlord s permission The invading Germans brought with them their "mark system," a system characterized by land owned by a free village community and worked on a communal basis In the course of time these German villages lost their freedom to seignorial landlords on a coloni basis, but retained their communal agricultural life Free farmers had little choice in the troubled times of the Dark Ages *but to surrender their freedom* to some powerful noble in exchange for military protection Surrender of freedom was always in terms of labor on the lord's land and giving up the freedom of movement

The Demesne The lord s land was part of the arable soil of the village and was called the **demesne.** The demesne consisted of the demesne proper worked by special serfs and day laborers the "lord s close," or part of the demesne rented to freemen or serfs, the villagers' own land scattered in strips, the land belonging to the village priest, and the meadowland and woodland

Villagers were obliged to work the demesne as they did their own strips, to sow cultivate, harvest and hay it, and to pasture the lord s cattle and swine in the common meadow This unremunerated labor consumed from two to four days of the week, on the average Besides the regular labor, there was "boon" or extra work on special occasions. With growth in the power of the lords, many more obligations were heaped upon the backs of the serfs and freemen

Seignorial Dues There was the *corvée* or forced labor in clearing the lord s woods and wasteland, *in draining his marshes, in building his roads,* raising his dikes, etc. There were special taxes the head (poll) tax for each member of the family; the land tax, the produce tax, the church tax, forced purchases of salt or wine, fees for fishing or hunting, taxes for the use of the lord's (monopolized) oven, mill, smithy, or wine press, "fines for permitting a son to enter the church or a daughter to marry someone who lived outside the lord s jurisdiction, inheritance taxes when sons took over their deceased fathers' strips, gifts "freely' given on the *occasion of knighthood for the lord s son or* marriage for the lord s daughter or ransom for the lord himself

It is estimated that these enforced payments—not counting the labor spent on the lord s demesne—consumed about two thirds of the serf's produce. Nor was there any way for a serf to escape his lot. Failure to meet his obligation met with swift and merciless punishment at the lord's hands, he could not leave the village, a bankrupt, and seek his fortune elsewhere, if he did secure the lord s consent to leave, he could take nothing with him since all his personal property belonged to the lord.

In spite of these many restrictions dues and obligations, the serf was not a slave He could not be removed from his parcel of land He could be sold or given away, but his land was part of the transfer of ownership Moreover, the lord *had clear* obligations to the serf obligation to furnish him protection in time of war, food in time of famine, and the utilities (mill, press, etc) required for a self-sufficing community

There were other mitigating factors in the serf's poor lot Feudal dues tended to become fixed and customary and to remain so even though the lord's living costs rose and he had the power to increase dues at will

The Manorial System. Some villages belonged to one lord alone, others were shared by two or more lords. The serf's obligations similarly might be to one or to many lords Properly speaking then, there was a difference between the lord s demesne and his manor The latter represented the basic unit of the lord s administration whether his holdings were concentrated in whole villages or scattered through many Manorial administration was in the

hands of a steward who supervised many demesnes and a bailiff who was resident manager of one

Manorial Courts. The *manorial system* made its *influence* felt through the lord's tax collectors or through his justices. By the eleventh century the most powerful nobility and clergy had won immunity from the king's jurisdiction and had become fully sovereign within their own manors. As sovereigns they could legislate and could enforce the laws they made by punishing violators to the extent of capital punishment.

Manorial courts were instituted to try cases between tenant and tenant or between tenant and lord (These were in addition to courts which judged between lord and vassal and church courts which heard cases involving persons in religious orders.) Manorial courts applied a barbaric code of justice. Plaintiff and defendant were both jailed pending [illegible] ... [illegible] ordeal using *mutilation*, hanging burial alive depending on the nature of the crime

The Decline of Serfdom The village—the base of *feudalism*—was an independent unit with very little contact with the outside world. There was almost no trading in it, and what trading there was was on a *barter basis*. *All dues* were paid in produce. By the *fourteenth century* this static, fixed center had virtually disappeared after a steady decline during the twelfth and thirteenth centuries.

Several factors account for this decline During the twelfth century a movement began to reclaim deserted villages, forested areas and marshes. Landed nobility began to encourage "frontier" settlements by offering free farmers and serfs attractive terms —chiefly reductions in feudal dues. Monasteries and abbeys similarly engaged their monks in reclamation projects. With an increase in arable land, the lot of both the serf and the lord improved At about the same time the towns made their appearance or re appearance in Europe It now became profitable to produce a surplus over subsistence to sell to the townsmen. Townsmen had already begun the practice of using money as a medium of exchange and it was inevitable that money should invade the village. When it did the lords began the practice of permitting serfs and other debtors to discharge their obligations in money payments

As the lords began to receive money for rents, they found it more profitable to release serfs from working on the demesne and renting demesne lands for additional monetary returns. The logical next step was emancipation of the serf *Emancipatory* moves were made throughout the Middle Ages as acts of charity, by the fourteenth century, however, it became profitable to release serfs from bondage Emancipation not only freed the serf from the rule of the lord it also freed the lord from his obligations to the serf, an obligation which could become costly in difficult times Money, then became the dissolvent of the seignorial system, and, to shift the metaphor, the midwife of a new order of free enterprise in land.

Peasant Revolts. Emancipation of the serfs was a gradual process not all feudal lords *responded to* the possibilities of increased profits conservatism and tradition were strangleholds upon even those lords who saw the benefits of the new system. When such was the case, the peasants often took matters into their own hands to force emancipation. This [illegible] to a *number of* peasant revolts in England and [Fr]ance *during the fourteeth century* Such revolts [oft]en developed extremely equalitarian objectives. The revolt led by WAT TYLER (1381) resulted in a widespread attack on the properties and persons of *the English nobility* The peasant rhyme asked

> When Adam delved and Eve span,
> Who was then the gentleman?

These peasant uprisings were crushed with great brutality, but they did hasten the process of emancipation.

THE GROWTH OF TOWNS

Throughout history cities have been the promoters and carriers of high civilization. Urban dwellers have proved to be more receptive to new ideas and to change than their rural neighbors. Townsmen have been interested in wealth accumulation and the use of wealth for better living, they have been the instigators of freedom since they were a "middle class," that is, a class without tradition and the conservatism bred of tradition. Moreover, urban centers have been market places, areas where goods were exchanged, deposit points for merchant fleets or caravans. Cities are linked to commerce, ruin of commerce or trade will doom a city to extinction. This is what happened from the fifth to the ninth centuries A.D European urban centers dwindled and almost disappeared because of the increasing hazards to safe trading on the Mediterranean Sea brought about by the Barbarian and Muslim invasions.

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product of town economy, so long as some town life persisted after the fifth century even the barbarous Franks had to coin currency But the Germans were themselves responsible for the ruin of urban centers At first they sacked these centers and drove the population into the hinterlands where they might eke an existence from the soil When they became the rulers of Europe, the German kings failed to take the measures required to insure preservation of town life and they permitted roads and bridges to fall into disrepair, where these were usable they placed heavy tolls upon them, they set heavy tariffs upon goods entering their domains, they provided no police force for traveling merchants, they themselves played the roles of robber barons Until the eighth and ninth centuries some commerce persisted in spite of these handicaps along the rim of the Mediterranean Sea When the Moslems took possession of the Sea these towns also suffered a decline By the tenth century European urbanization and commerce were at their lowest point The European economy settled down to the long sleep of feudalism

Revival Revival of trade and commerce came in the eleventh century The causes for this revival are still obscure Some historians take this revival back to the ninth and tenth centuries because at that time local trade made its appearance in the region of the castle and more especially the monastery

Monasteries were actively engaged in land clearance and improving agricultural productivity They were experimenting with such technological innovations as the multiple yoke for oxen an improved harness for horse horseshoes water and wind mills and irrigation These experiments resulted in an increase of production or surplus which could be exchanged for other goods or cash Some historians claim that the credit goes to Venice in Italy which had never lost its contact with Byzantium in spite of Muslim control of the Sea Still others trace it to the conquest of the Baltic Sea and the river lanes in Russia by the Varangian Norsemen.

Whatever the origin by the eleventh century a degree of specialization had begun in Europe Flanders was the first region in Europe to develop as an industrial and commercial center Her stock in trade was woolen cloth of which she produced a surplus To secure raw materials Flanders began a three way trade her woolen goods were exchanged for far northern furs and hunting hawks and these were traded in northern France and Germany for raw wool As the demand for wool rose, English lords—inspired by the example of the Cistercian monks—began to specialize in sheepherding to supply the Flanders market. England also became the center for an active metals export trade and a wine import trade

But the more important development did take place in Italy Venice, Genoa and Pisa began to build ships for a growing commerce between Italy and ports on the Western Mediterranean. Venice, moreover, was pressing the Byzantine trade and since Moslem control of the Mediterranean was the main barrier to expansion military expeditions were launched against Corsica and Sicily, both in Moslem hands The Italians welcomed the Crusades.

The Crusades and Commerce The First Crusaders achieved their objective and created a feudal state in Palestine and Syria This gave the Italians their golden opportunity They gathered their vessels together and shipped—for fantastic prices—European supplies into Asia Minor, they ferried individual crusaders and pilgrims—for fantastic prices—over the Sea In the area of Asia Minor they set up trading centers and secured from the feudal knights monopoly privileges over trade and trade routes Empty vessels were now loaded for the return voyage with silks, spices dyes, gems, medicinals rugs, etc From Italy these goods were distributed throughout Europe. Flanders-Italy now made up a trade axis about which Europe began to revolve

Results of Commerce Trade created its own imperatives Eager for luxury goods, churchmen and feudal barons began to improve the lanes of commerce, roads were cleared and mended, rivers were carefully policed bridges were rebuilt. Mining for silver and gold was intensified A distinct merchant class appeared and along with it urban centers at river landings or crossroads where homes and warehouses were built Around these clusters of merchants grew the medieval towns. As such, they fitted nowhere into the feudal seignorial-ecclesiastical pattern they wanted to pay for the lands they rented in money they demanded protection against robbers they insisted on contracted sales and the means to enforce a contract once it was signed. From these many demands there evolved the town charter which restricted the freedom of the barons and the clergy But these latter were quite willing to barter some of their sovereignty for the luxury goods offered by the merchants.

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regarded as contracts In most of the charters the lords agreed to make the land rented to merchants free land, town members were to become freemen after a residence of a year and a day in the town. Rentals were to be in the form of money payments Lords undertook, for a fee not to debase the local coinage. Merchants could form guilds or corporations to deal with the lords they could create special courts to hear cases involving commercial law, they could exercise local police powers and elect local officers—mayors and aldermen—to carry out town regulations finally they could organize a local military for defense. (Many of these charters had to be fought for and won before they were granted and the struggles of the towns for charter rights became an important factor in the three-cornered fight that developed in medieval times among the Church, the nobility and the kings.)

The Rise in Town Population. For many reasons the population of the towns increased rapidly once they were founded Large numbers of serfs fled to the towns to become freemen. Moreover the town increasingly offered security in a world torn by feudal war By building thick walls around them and hiring mercenaries to defend them, the towns were able to withstand assault by the feudal lords. Since they had many interests in common [illegible] production of large families. Threatened by overpopulation, the towns expanded in size.

Problems of Town Government Towns were governed, usually by a council of burghers elected annually—the first type of representative government to develop in modern Europe These councils were responsible for matters of defense public works, markets and social security Their problems were immense Streets were unpaved, unlighted narrow houses were flimsy firetraps, water polluted the filth incredible, the crowding a menace to public health, the air foul-smelling Not until most recent times were these problems reduced to manageable proportions. In spite of these handicaps, the towns did manage to achieve dignity and beauty townsmen were inordinately proud of their locale and eager to beautify it by construction of elegant townhouses, townhalls and cathedrals

The Medieval Fair All these were secondary purposes in the life of the town its primary purpose was to do business. Merchandising was at first little more than peddling Merchants went from castle door to church door hawking their goods. An unusually favorable route lay in the Champagne region of France. It was almost an all water route by means of the Rivers Rhône Saone, Moselle and Seine

In the twelfth century the powerful count of Champagne Henry the Liberal (1152 1181) took advantage of this favored waterway to create sites where sellers and buyers could meet for mass trading, these were called "fairs" Henry himself undertook, for a price, to guarantee the success of the fairs. He set up booths for rent, money-changing booths for rapid conversion of multiple currencies and commercial courts for rapid disposal of commercial disputes. Besides rentals, Henry levied a sales tax for services rendered All along the routes to the fair merchants were protected by the Count's vassals who were given a share of the profits Once successfully launched at Champagne, the idea of the fair—the large-scale wholesale and retail market fully protected—spread throughout Europe Spread of the fair led to institutionalization of some of its features the development of commercial law and of special courts to apply it, the use of bills of exchange letters of credit and money as means of exchange standards of weights and measures and the like.

The Hanseatic League Fairs succeeded only when princes or kings were both strong and co-operative, they failed when princes and kings were weak or (more often) over greedy To protect themselves against the weak and greedy rulers, a number of the free towns in Germany—Cologne, Lubeck Danzig Hamburg—formed themselves into a Hanseatic League (ca.13th c) Thus organized they established permanent trading stations in other nations. (One such, Steelyard, gave London its start and originated "sterling" as a means of exchange) They constructed, operated and maintained their own navy for war on piracy They policed the trade routes To unify their policies they maintained a representative assembly or diet Until the fifteenth century, the Hanseatic League held a virtual monopoly of the Baltic herring fisheries, all trade out of Russia, and trade with England and the Low Countries

The Merchant Guild Within the towns merchants formed a distinct class, those who controlled the imports and exports of the town The greatest threat to the survival of these merchants came from alien rivals. Therefore the merchants of the town set up iron-clad regulations that would ensure them monopoly control over the town's imports and exports Alien merchants were forced to pay special

product of town economy, so long as some town life persisted after the fifth century even the barbarous Franks had to coin currency But the Germans were themselves responsible for the ruin of urban centers. At first they sacked these centers and drove the population into the hinterlands where they might eke an existence from the soil When they became the rulers of Europe the German kings failed to take the measures required to insure preservation of town life and they permitted roads and bridges to fall into disrepair, where these were usable they placed heavy tolls upon them, they set heavy tariffs upon goods entering their domains, they provided no police force for traveling merchants, they themselves played the roles of robber barons Until the eighth and ninth centuries some commerce persisted in spite of these handicaps along the rim of the Mediterranean Sea When the Moslems took possession of the Sea these towns also suffered a decline By the tenth century European urbanization and commerce were at their lowest point The European economy settled down to the long sleep of feudalism

Revival Revival of trade and commerce came in the eleventh century The causes for this revival are still obscure Some historians take this revival back to the ninth and tenth centuries because at that time local trade made its appearance in the region of the castle and more especially the monastery

Monasteries were actively engaged in land clearance and improving agricultural productivity They were experimenting with such technological innovations as the multiple yoke for oxen, an improved harness for horse horseshoes, water-and wind mills and irrigation These experiments resulted in an increase of production or surplus which could be exchanged for other goods or cash Some historians claim that the credit goes to Venice in Italy which had never lost its contact with Byzantium in spite of Muslim control of the Sea Still others trace it to the conquest of the Baltic Sea and the river lanes in Russia by the Varangian Norsemen

Whatever the origin by the eleventh century a degree of specialization had begun in Europe **Flanders** was the first region in Europe to develop as an industrial and commercial center Her stock in trade was woolen cloth of which she produced a surplus To secure raw materials Flanders began a three way trade her woolen goods were exchanged for far northern furs and hunting hawks and these were traded in northern France and Germany for raw wool As the demand for wool rose English lords—inspired by the example of the Cistercian monks—began to specialize in sheepherding to supply the Flanders market. England also became the center for an active metals export trade and a wine import trade

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During the course of his reign, the English monarchy was considerably strengthened, particularly in the arena of judicial control. Henry's judicial reforms entered not only into the blood stream of the English nation, but into that of the United States as well. In the Assize of Clarendon of 1166 Henry did more than strengthen the king's justice. He initiated the participation of the people in the law-making process. The Clarendon Assize established the circuit judge as a permanent part of the English judicial system. When the circuit came to town, it was the duty of the sheriff to call up witnesses to give the judges information of existing wrongs. This practice created the **grand jury** which made "presentments" to the judges. In time these presentments were turned over to a **petit jury** ("twelve good men and true") to hear the presentments and pass judgment. He enlarged the juris- [illegible] ing—contrary [illegible] as criminal cases to [illegible] This reduced considerably the power of the local, feudal baronial court.

Henry also resolved to reduce the power [illegible] of Clarendon which ordered that church officials accused of a crime should be taken before a royal court, Becket ordered churchmen to ignore the decree. After six years of dispute, at Henry's instigation a group of his followers murdered Becket.

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To challenge the power of the merchant guilds the artisans therefore organized their own craft guilds. These took their origin from the production of a single type of commodity. Craftsmen were concerned, like the merchants, to eliminate competition. They therefore drew up a great number of regulations concerning the quantity, quality and price of the goods sold, the hours of labor, the number of apprentices, etc. Faulty workmanship was heavily fined, and faulty workers, if repeated offenders, were punished in the pillory or by banishment.

A second goal was to limit the number of artisans that could engage in the trade. Before a new member was admitted to the guild he had to follow a long course of apprenticeship. A youth would be "bound" by his parents or guardian to a master. He would serve for years as an apprentice and receive board, lodging and clothes as wages. His apprenticeship completed, the young man would become a journeyman or hired day-laborer. As a journeyman he could work for any master in town. The wages, hours and conditions of work of journeymen were fixed by the guild. The journeyman's goal was to become a master and to set up shop for himself. This was impossible under guild regulations, until he had made a "masterpiece" which won the approval of the officers of the guild. Obviously, if the field was overcrowded, no masterpiece was approved; in fact, custom began to dictate that only the masterpieces of the sons or sons-in-law of the masters could gain approval.

It should be apparent that the tendency of even these town institutions was toward the fixed and static so typical of all medieval life. Future capitalists, pressing onward toward free and wider enterprise, were going to find it necessary to destroy the power of the guilds as well as that of the feudal nobility and the hierarchy.

MEDIEVAL MONARCHIES

Medieval feudalism came to a close when the feudal lords were crushed by national monarchs and their fiefs were reabsorbed into the national state. This event did not occur overnight but was hundreds of years in the making. Monarchs had first to establish themselves and their families and win recognition of this establishment from the feudal lords and the clergy. Then they had to create an administrative organization within their own realms which could be expanded with territorial increase. Expansion of territory was vital to their success and for this purpose they required large sums of money to finance superior fighting forces. Above all they needed allies and these could only come from the peasantry and the middle class. Here we shall trace these developments within a number of developing national states.

ENGLAND

England was brought into the compass of European civilization by the Romans. In the fifth century A.D., however, the Romans had to retire before the onslaughts of the barbarian Angles, Saxons, Jutes and Frisians. The chaos which resulted was brought into some kind of order as a result of the missionary work of the Irish and Roman clergy. In 664 at the Synod of Whitby, Roman Catholic Christianity was officially adopted by the ruling tribes.

These tribes were divided into seven kingdoms, the so called **Heptarchy**. By the ninth century the kingdom of Wessex rose to power and produced one of England's great leaders, ALFRED THE GREAT (871-901). Alfred was able to establish a working relationship with the Danes who were threatening Anglo-Saxon England with extinction and then to initiate in England something of a "renaissance" of learning. He established schools and fostered the

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These tribes were divided into seven kingdoms, the so called Heptarchy By the ninth century the kingdom of Wessex rose to power and produced one of England's great leaders, ALFRED THE GREAT (871-901) Alfred was able to establish a working relationship with the Danes who were threatening Anglo-Saxon England with extinction and then to initiate in England something of a "renaissance" of learning He established schools and fostered the

succession Over the three hundred years the family never lacked for a male heir and since the eldest son was elected (by the nobles) and consecrated during the reign of the father, the French grew accustomed to the idea of hereditary succession The Capetians moreover, had the support of the Church and capitalized on the claim that they were the direct descendants of Charles the Great While the Capetians placed heavy reliance upon the feudal nobility they did not ignore the middle class in the towns and as a result had extra levies of taxes and troops at their command Finally Capetian kings had the administrative genius that character

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Furthermore, when Parliament met, it became the practice of the House of Commons to submit to the king a 'list of grievances which had to be taken care of before any money was voted When England became involved in the Hundred Years War, and the financial drain became severe, the House of Commons began to insist on directing how the funds should be spent. For this to be legal, it became further necessary for the Commons to draw up a law which stipulated the way the money should be spent Thus, in the Middle Ages grew up one of the primary forms of modern democracy

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SPAIN

In the period under consideration (ca 1000-1450) Spain was engaged in a re-conquest of the Iberian Peninsula from the Moorish Moslems established at Cordova Leaders in this move or crusade to oust the Moslem were the Spanish states of Leon, Castile and Portugal The great and legendary hero of this Spanish crusade was RODRIGO DIAZ DE BIVAR ('El Cid)

By the end of the 13th century Moorish power was relegated to one center in Spain, Granada Complete unification did not come until that fateful year 1492 when the Moors were driven from Granada Meanwhile the foundations of Spanish nationalism were laid in 1469 when Isabella of Castile married Ferdinand of Aragon These rulers were most adept at building up the royal power They converted La Santa Hermandad, a holy brotherhood into a strong police force, they crushed all unruly nobles through the Holy Inquisition, they destroyed the *cortes* one of the oldest of European parliaments Few monarchies in Europe were as absolute as the Spanish

THE HOLY ROMAN EMPIRE

While other European nations took the path of national unity, Germany and Italy did not become united nations until the nineteenth century The reasons for this failure were numerous German emperors dissipated their energies in an effort to unite Germany and Italy a policy that was opposed as we have seen by the papacy and the powerful Italian towns The popes were particularly effective in preventing this union They openly interfered in imperial elections within Germany and kept that nation split in perpetual war between Guelph and Ghibelline, they used their extensive powers of excommunication and interdict against such strong rulers as Barbarossa, Henry VI and Frederick II and, when these failed, they invited foreigners like Charles of Anjou (1265) to make war on the Germans

The Germans themselves made a unified nation nearly impossible by measures continually adopted to weaken the Emperor For five hundred years thereafter there was no Germany—just a series of archduchies margravates, counties duchies and free cities known as the Germanies

Italy suffered the same fate The lead in preventing the unification of the Italian states was taken once more by the popes who feared for their vast possessions in Italy and by the short sighted Italian cities Constant invasion plagued the Italians as well Following the decline of the Carolingian power Italy was invaded by the Normans who settled in Sicily The Normans provided Italy with models of intelligent rule laws were codified, a parliament was created (1225), trade and commerce were fostered Because it threatened their power, the popes invited the French Angevins into Italy as conquerors So bitter was the Italian resentment against the French that in 1282 at Palermo they rose up at the hour of vespers, and murdered every Frenchman they could find (This massacre is known in history as the Sicilian Vespers) When the French left it became the turn of the Spaniard Alfonso of Aragon to conquer Sicily and Naples (1443) In 1494 Charles the VIII of France invaded Italy but by this time Italy s will to exist as a nation was destroyed

Out of this failure in government a new state was born—Switzerland While Frederick II was King he permitted two Swiss cantons to become self governing—subject to his overlordship A habit of independence was born When in 1291 Rudolph of Hapsburg the German ruler decided to remove their independent rights the Swiss cantons formed a Perpetual Compact or alliance directed against Rudolph Their resistance was successful In 1315 the frustrated Hapsburgs moved an army against the Swiss and were soundly beaten by boulders rolled down the declivities of the cantons Their success encouraged the Swiss to organize a confederation. In 1394 the Hapsburgs compromised with necessity and recognized Swiss independence Out of this struggle came the legend of William Tell

EAST EUROPEAN SUMMARY

During the Middle Ages the Scandinavian countries were first beginning to stir Denmark was the first state to rise to some power In the Union of Calmar of 139[illegible] she became the ruler of Norway and Sweden Danish influence was swept out of Sweden by 15[illegible] After many years of independent existence the Czechs (Bohemians) fell successively under Polish Hungarian and finally Austrian rule The Poles were dominated by the Lithuanians and

at one time formed the largest state in Europe Hungary was the land of the Magyars and created a model of an intelligent progressive Christian state until they were destroyed by Turkish onslaughts. Finally the Russians were a tribal folk until the Norse invasion created the first kingdoms. Principalities were established at Novgorod and Kiev Links to Byzantium promised an early advance in the Russian state, but this advance was crippled by Mongolian invasions. Not until IVAN THE GREAT (1462 1505) did Russia emerge from her captivity

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CHAPTER ELEVEN

CULTURE IN THE MIDDLE AGES

INTRODUCTION

eryone living in the Middle Ages in Europe the impact of the Catholic Church upon his daily

he Church as we have seen was a holder of estates it conditioned and at times dictated roles played by secular governments it was a archical state within a state it lived by its own on law which in 1147 was codified by GRATIAN is *Decretum* it had its own law courts to try se who had "benefit of Clergy or cases arising r conflicts involving wills, sworn contracts mage blasphemy sorcery etc it was the pri guide to the moral life of men and women this latter role it dictated that wealth was a at temptation to sinning that individual business npetition was morally dangerous that price nipulation the charging of interest for loans, tbidding outbuying monopolizing and the like re outlawed activities that work was dignified d worthy of Christians that men and women ust accept their status in life as trials of their rtue.

The Church defined the relationship of sexes. oman was a potential source of evil, chastity as glorified Marriage as a holy sacrament sanc oned sexual relations but for procreative pur oses only Divorce was prohibited Within the amily the husband was dominant Finally whatever ocial security med eval men knew—in hunger sick ess, old age—came from the hands of the Church This overwhelming power of the Church was in evitably reflected in the culture of the Middle Ages.

MEDIEVAL THOUGHT

The Dark Ages (5th 9th c.) Christianity was itself a force in the decline of Greco-Roman civil ization its attack upon "paganism" involved not only the physical destruction of the works of the classical masters, but a transformation of their modes of thinking into Christian forms. Christianity determined that the orientation of thought should be turned to the otherworldly, the supernatural the miraculous, the revealed and the authoritative aspects of knowledge Where rational modes of thought or direct observation of phenomena could serve these aims they were used

Great reliance had to be placed however, upon the methods of **allegory** and **symbolism** Through allegory churchmen could argue that the point of a Biblical story or statement is figurative and not literal, is implied and not stated By means of symbolism all kinds of secondary and tertiary meanings could be found in the phenomena of nature In this manner what seemed contradictory or impossible or unworthy of the conduct of good Christians could be satisfactorily explained and fitted into the general corps of knowledge.

It was clear to medieval churchmen and laymen that all that happened was part of a divine plan moving in the direction of a Last Judgment Reason, when properly used, could find some of the purposes of this divine plan as they affected man and his institutions In their search for purposes in the universe, churchmen did not rule out the possibilities of divine intervention through the miraculous. The fundamental groundwork of medieval thought, then, was *faith*, faith in what had been revealed and faith in what established authority said was continuing to be revealed

Philosophy in the Dark Ages Between the fifth and ninth centuries Christian philosophy produced no masterwork to equal that of St. Augustine. But though the period was uncreative it was not entirely unproductive The primary task of the intellectual in a dissolving world was to preserve and transmit and scholars devoted themselves to

thus removed as a challenge to royal power. The French kings experienced an increase in power as they secured direct control over the armed forces and resorted more and more to direct taxation. England was cleared from the continent of Europe. (Of great importance for the future of the feudal system was the fact that during the seige of Calais the first cannon made their appearance in warfare.)

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While other European nations took the path of national unity, Germany and Italy did not become united nations until the nineteenth century. The reasons for this failure were numerous. German emperors dissipated their energies in an effort to unite Germany and Italy, a policy that was opposed as we have seen, by the papacy and the powerful Italian towns. The popes were particularly effective in preventing this union. They openly interfered in imperial elections within Germany and kept that nation split in perpetual war between Guelph and Ghibelline, they used their extensive powers of excommunication and interdict against such strong rulers as Barbarossa, Henry VI and Frederick II and, when these failed, they invited foreigners like Charles of Anjou (1265) to make war on the Germans.

The Germans themselves made a unified nation nearly impossible by measures continually adopted to weaken the Emperor. For five hundred years thereafter there was no Germany—just a series of archduchies, margravates, counties, duchies and free cities known as the Germanies.

Italy suffered the same fate. The lead in preventing the unification of the Italian states was taken once more by the popes who feared for their vast possessions in Italy and by the short-sighted Italian cities. Constant invasion plagued the Italians as well. Following the decline of the Carolingian power Italy was invaded by the Normans who settled in Sicily. The Normans provided Italy with models of intelligent rule: laws were codified, a parliament was created (1225), trade and commerce were fostered. Because it threatened their power, the popes invited the French Angevins into Italy as conquerors. So bitter was the Italian resentment against the French that in 1282 at Palermo they rose up, at the hour of vespers, and murdered every Frenchman they could find. (This massacre is known in history as the 'Sicilian Vespers'.) When the French left it became the turn of the Spaniard Alfonso of Aragon to conquer Sicily and Naples (1443). In 1494 Charles the VIII of France invaded Italy, but by this time Italy's will to exist as a nation was destroyed.

Out of this failure in government a new state was born—Switzerland. While Frederick II was King he permitted two Swiss cantons to become self governing—subject to his overlordship. A habit of independence was born. When in 1291 Rudolph of Hapsburg, the German ruler decided to remove their independent rights, the Swiss cantons formed a Perpetual Compact or alliance directed against Rudolph. Their resistance was successful. In 1315 the frustrated Hapsburgs moved an army against the Swiss and were soundly beaten by boulders rolled down the declivities of the cantons. Their success encouraged the Swiss to organize a confederation. In 1394 the Hapsburgs compromised with necessity and recognized Swiss independence. Out of this struggle came the legend of William Tell.

EAST EUROPEAN SUMMARY

During the Middle Ages the Scandinavian countries were first beginning to stir. Denmark was the first state to rise to some power. In the Union of Calmar of 139 she became the ruler of Norway and Sweden. Danish influence was swept out of Sweden by 1533. After many years of independent existence the Czechs (Bohemians) fell successively under Polish, Hungarian and finally Austrian rule. The Poles were dominated by the Lithuanians and

one time formed the largest state in Europe. ungary was the land of the Magyars and created model of an intelligent, progressive Christian ate until they were destroyed by Turkish onights. Finally, the Russians were a tribal folk atil the Norse invasion created the first kingdoms. Principalities were established at Novgorod and Kiev. Links to Byzantium promised an early advance in the Russian state, but this advance was crippled by Mongolian invasions. Not until IVAN THE GREAT (1462-1505) did Russia emerge from her captivity.

CHAPTER ELEVEN

CULTURE IN THE MIDDLE AGES

INTRODUCTION

Everyone living in the Middle Ages in Europe elt the impact of the Catholic Church upon his ife daily.

The Church, as we have seen, was a holder of vast estates, it conditioned and at times dictated the roles played by secular governments, it was a monarchical state within a state; it lived by its own canon law which in 1142 was codified by GRATIAN in his *Decretum*; it had its own law courts to try those who had "benefit of Clergy" or cases arising over conflicts involving wills, sworn contracts, marriage, blasphemy, sorcery, etc , it was the primary guide to the moral life of men and women. In this latter role it dictated that wealth was a great temptation to sinning; that individual business competition was morally dangerous, that price manipulation, the charging of interest for loans, outbidding, outbuying, monopolizing and the like were outlawed activities, that work was dignified and worthy of Christians; that men and women must accept their status in life as trials of their virtue.

The Church defined the relationship of sexes. Woman was a potential source of evil; chastity was glorified. Marriage as a holy sacrament sanctioned sexual relations, but for procreative purposes only. Divorce was prohibited Within the family the husband was dominant. Finally, whatever social security medieval men knew—in hunger, sickness, old age—came from the hands of the Church. This overwhelming power of the Church was inevitably reflected in the culture of the Middle Ages.

MEDIEVAL THOUGHT

The Dark Ages (5th-9th c.) Christianity was itself a force in the decline of Greco-Roman civilization; its attack upon "paganism" involved not only the physical destruction of the works of the classical masters, but a transformation of their modes of thinking into Christian forms. Christianity determined that the orientation of thought should be turned to the otherworldly, the supernatural, the miraculous, the revealed and the authoritative aspects of knowledge. Where rational modes of thought or direct observation of phenomena could serve these aims, they were used.

Great reliance had to be placed, however, upon the methods of **allegory** and **symbolism**. Through allegory churchmen could argue that the point of a Biblical story or statement is figurative and not literal, is implied and not stated. By means of symbolism all kinds of secondary and tertiary meanings could be found in the phenomena of nature. In this manner what seemed contradictory or impossible or unworthy of the conduct of good Christians could be satisfactorily explained and fitted into the general corps of knowledge.

It was clear to medieval churchmen and laymen that all that happened was part of a divine plan moving in the direction of a Last Judgment. Reason, when properly used, could find some of the purposes of this divine plan as they affected man and his institutions. In their search for purposes in the universe, churchmen did not rule out the possibilities of divine intervention through the miraculous. The fundamental groundwork of medieval thought, then, was *faith*, faith in what had been revealed and faith in what established authority said was continuing to be revealed.

Philosophy in the Dark Ages. Between the fifth and ninth centuries Christian philosophy produced no masterwork to equal that of St. Augustine. But though the period was uncreative, it was not entirely unproductive. The primary task of th intellectual in a dissolving world was to pr and transmit and scholars devoted them

compiling and classifying what remained of Roman-Christian civilization.

During the Dark Ages in Europe grammars were written, translations were made of the works of Aristotle and Porphyry, and encyclopedias of information (filled with error) were compiled. Of considerable importance for the future was the establishment by Martianus Capella and Cassiodorus of a curriculum of study. 'Seven Liberal Arts' were established and then divided into a **trivium** (grammar, rhetoric and logic) and a **quadrivium** (arithmetic, geometry, astronomy and music). The works of BOETHIUS (d. 524) were also of considerable importance. In his writings on Christian themes Boethius was the first to try to fuse the philosophy of Aristotle with Christian theology. Moreover, he supplied philosophic discipline with a Latin vocabulary. His most widely read and translated work, *The Consolation of Philosophy*, was, however, neo-Platonic and Stoic rather than Christian in its de-emphasis of the problems of sin and salvation.

Scholasticism. Beginning with the Carolingian Renaissance a philosophical rebirth took place. Charles had founded palace and cloister schools and had brought Alcuin from York to introduce the trivium and quadrivium into them. Such schools spread rapidly into urban centers in England, France, Germany and Italy. Teachers at these schools were called "schoolmen" and their approach to the subjects in the trivium and quadrivium was known as scholastic. As this approach grew into a philosophy, it became known as Scholasticism. However, Scholasticism never became *one* philosophy, based on *one* method; it included a number of philosophies and a number of methods each *depending on initial premises, and many arriving* at different conclusions. Debate, often violent, featured scholastic thought in the Middle Ages.

Yet scholastic philosophy is distinguished from non-scholastic philosophy by a number of criteria. It was the philosophy of a Christian society and as such was based upon accepted **authority** in the forms of tradition and revealed religion. Tradition bound the scholastics to the systems of Aristotle and Plato as adapted to Christian thought. The problems to which the scholastic thinkers applied themselves were controlled by **theology**; rational interests were never permitted to push religious pre-occupations aside. Put otherwise, philosophy was always *subordinate to theology*.

Scholastic methods were based on Greek logic; concern was with deduction, systematization and formal logic. To Greek logic Scholastics added a unique pedagogical device which involved eight distinct steps.

1. State the question or proposition.
2. Give a succinct listing of the negative arguments.
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6. Follow with a detailed presentation of the affirmative and include refutation of the negative.
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In their logic, Scholastics made considerable use of the "Tree of Porphyry." From Aristotle on thinkers had sought to arrange all knowledge into a hierarchy of 'forms.' Porphyry's arrangement was as follows:

	Substance	
Corporeal		Incorporeal
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Animate		Inanimate
	Living Thing	
Sensitive		Insensitive
	Animal	
Rational		Irrational
	Man	
	Individuals A, B, C etc.	

This tree enabled one to determine quickly that any human individual is a rational, sensitive, animate, corporeal substance. In other words it provided thinkers with their initial premises on which to build a syllogism. For example, from the Tree we secure the **major premise**—

Man is a rational animal.

This leads to the **minor premise**—

Plato is a man.

From these two premises the conclusion follows—

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In the medieval mind the major premises were provided by fixed and unalterable belief derived from faith in revelation and authority; hence the main concern of thinkers was with minor premises and conclusions. One could not safely question the validity of the major premises until the Church lost its power to punish free thought. (When men arose to test, observe, weigh, and challenge the major premises of the Scholastics, the scientific revolution was in the making.)

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Within the *framework* described above, scholastic philosophy made tremendous strides. It was forged in the heat of debate In the ninth century an original and daring thinker, JOHN SCOTUS ERIGENA (Duns Scotus), had produced a work which raised reason above revelation and authority and which dissolved all of nature into a pantheistic reality Substance, bodies, living things, animals and men were all emanations from a single source, God, and in essence were indistinguishable A little later, BERENGER OF TOURS had raised many questions about the "reality' of transubstantiation This problem of the "reality" of that which was not given directly to the senses became the so-called 'problem of universals," which is central in the history of medieval thought.

The Problem of Universals Plato and Aristotle had earlier differed here Human beings perceive many *particular* objects—these trees those rocks etc. They also use *general* terms for *all trees* and all rocks—these terms being simply tree and "rock'—without reference to a *particular object* For Plato the idea or form of a rock or tree had more reality—both in logic and *in being—than* any particular specimen Aristotle insisted that the mind gets the *idea of any particular from the visible* object itself For Aristotle the universal was a classification made by the mind, for Plato it was the truer reality

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This was no pointless quibble Nominalists said there was no transubstantiation in the Eucharist since the bread and wine remained visibly unchanged there was no Church Universal apart from separate and individual church groups, there was no Unity in any Trinity, etc In other words, Nominalists challenged any concept for which visible evidence was lacking Anselm pointed out that this challenge was but a short distance from heresy, Roscellinus was, in fact, convicted of heresy in the matter of the Trinity and he was forced to recant his views

PETER ABELARD (1070-1142) produced a compromise in his doctrine of **Conceptualism.** His compromise was that a universal has no objective existence as such, it exists as a concept in the mind The mental concept, however, is derived from observation of particular things and from taking note of the similarities or identities in their qualities From these real identities the concept is made In this sense it has objective reality

Abelard. Abelard was typical of the 'new man" that was arising in the Middle Ages He was a troubadour poet and composer, a bold lover (his love for Heloise is famous as one of the world s great love stories), a fearless and brilliant scholar, a ruthless debater and logician, a free and inquiring spirit Abelard came into conflict with St Bernard who was his complete opposite—ascetic, relying completely on faith, distrusting reason Against Bernard, *Abelard argued that thought must begin* in doubt for doubt leads to inquiry and inquiry to the truth For his own satisfaction Abelard composed the *Sic et Non*, a book which proposed 158 questions concerning faith and reason About these questions. Abelard collected arguments for (Sic)

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The Thomistic System. St Thomas was a theologian and his work in philosophy must be regarded in the light of its relation to theology His problem was to introduce philosophy into religion without corrupting the essence and nature of theology Theology treated of the revealed and the revelation must remain intact But some truths in theology (e g., God s existence) can be ascertained without revelation

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studied it as *existent* being. He started with the existing world and asked what its being is, how it exists, what is the condition of its existence, etc. At the same time he concentrated upon supreme existence, on Being that is its own cause. By placing his emphasis upon existence Thomas advanced philosophy beyond Plato and Aristotle who emphasized essence rather than existence. God, of course, was both essence and existence; any other existence was a creation by God. Concentration upon existence made Thomas begin with sense-experience from the visible world. Even in his proofs of the existence of God, Thomas began with the visible world.

The theologian accepts God as Creator as an unquestioned assumption; the philosopher argues or reasons his way up to God the Creator. One proceeds from a revealed premise, the other from a reasoned conclusion. Thomas produced five famous proofs for the existence of God:

Proof from motion: Whatever is moved has a mover; but motion must have begun with a first mover that was itself unmoved. This cause of initial motion was God.

Proof from causation: Similarly there must have been a first cause for all efficient causes. This First Cause is God.

Proof from contingent being. Beings depend upon one another *ad infinitum*. There must therefore be one being that does not depend on any but itself. This Self-Dependent Being is God.

Proof from the stages of perfection. In the world things are arranged in more and more perfect series. The Most Perfect is God.

Proof from teleology. The universe exhibits purpose and design. Purpose and design imply a directing will. That Will is the Will of God.

By such reasoning Thomas sought to prove that God *is eternal, pure act, without matter, identical* with His own essence, absolutely perfect, the highest good, complete unity, an intelligent being, a being with will, a loving being, etc.

The human intellect cannot apprehend God directly. It comes to knowledge through the senses. Outside are corporeal objects that act on the senses and produce particulars. The particular proceeds to the intellect which has the capacity to make an abstraction and derive a universal. There are no innate ideas in the mind; all knowledge begins with sense perception. The human mind cannot therefore, in this life, attain knowledge of immaterial substances that are not the object of the senses. But sense impressions can suggest, by analogy and logic, what immaterial substances may be like.

Everything seeks to fulfill its potentialities; such fulfillment is perfection. Evil is relative to good and is the failure of a thing to reach its proper form. Since all things come from God they are either actually or potentially good; evil is negative, a deficiency in being, an incomplete realization of its potential. Evil exists but it is not real since it is not *a part of* but the *absence* of being.

God created man in His own image. Men direct themselves through free will to their appointed ends. Man and angel alone are capable of sin. Man and angel have definite places in a universal hierarchy, the chain of being. Man's happiness does not consist of bodily pleasure, honors gained, glory, wealth—these are means to moral ends. Man's greatest happiness is understanding God and attaining to virtue.

The universe is evidently governed by law—natural, human and divine. The laws of nature are the laws of God at the level of inanimate nature; the law of reason in personal and social morality are the laws of God at the human level; the divine law is revelation of the laws of God at the spiritual level.

The Decline of Scholasticism. Attacks on the Thomistic synthesis came from within the ranks of the Scholastics. DUNS SCOTUS (1270-1308) found flaws in Thomistic logic and suggested that major premises needed some other form of examination. WILLIAM OF OCCAM (1280-1349) drove a sharp wedge between faith and reason, revived Nominalism and brought European thought close to the experimental method of investigation. The reasoning of post-Aquinas scholastics became so tortuous that men were repelled by philosophy in general and began to seek other means of acquiring knowledge. By the 14th century Scholasticism was clearly outmoded; it was far too static for the dynamic forces that had been released by the first winds of the Renaissance, the Commercial and Scientific Revolutions and the Reformation.

MEDIEVAL UNIVERSITIES

Universities began to form in the twelfth century. In its inception a university stood for a kind of guild or corporation; later it became particularized as a guild of learners and teachers. In this form, universities began to receive charters from royal and ecclesiastical authorities giving them special rights or immunities. Bologna was an early university center. Students flocked to that town to study civil law. At first the university at Bologna was

controlled completely by the students It was they who organized living quarters, qualifications for teaching standards of teaching performance, courses of study, etc. The masters, however, were permitted to decide in the matter of granting degrees To Paris came students who wished to study theology Before long, however, the university there how been divided into separate faculties of arts, canon law, medicine and theology. Customary degrees granted were Bachelor of Arts, Master of Arts, Doctor of Laws, Doctor of Theology and Doctor of Medicine The standard undergraduate curriculum was the trivium and quadrivium Slowly graduate schools began to specialize. Paris remained the center for theology and Bologna for law, for medicine, however, one went to Salerno or Padua in Italy, or Montpellier in France

MEDIEVAL LITERATURE

Latin Writings. Latin remained the language of scholarship well into the seventeenth century, it was also the language of some delightful and moving religious and secular verse During the Dark Ages religious verse was closely related to rounding out the form of the liturgy in the church services or to the recitation of prayers in the Benedictine monasteries. In the hands of such figures as Abelard, St. Bernard and St. Francis religious verse emerged to the open air Latin was employed for secular themes too Ekkehard produced an *epic, the Song of Walter,* that described the terrors of the Hunnish invasion In the twelfth and thirteenth centuries appeared the "goliardic" poems composed by wandering monks, teachers and students. These creations are most curious. They dealt broadly with nature themes, with chivalric love, with extremely profane love, they were at once ecstatically religious, mockingly irreligious and even pagan Some histories were written in Latin, those of Gregory of Tours, Cassiodorus and the VENERABLE BEDE being most notable—not so much as history, but as interesting insights into the Dark Ages.

Vernacular After the ninth century vernacular tongues rose to challenge the supremacy of Latin Two broad groupings of vernacular appeared, the Romance and the Germanic. The former embraced Italian, French, Spanish, Portuguese and Rumanian, the latter took in German, the Scandinavian tongues, Dutch and English. Out of these vernaculars came a great literature.

French. One of the most popular productions of the French vernacular tongue (employing the *langue d'oil* or dialect of the northern part of France) was the chanson de geste. This was an epic of legendary heroes that centered about the life of Charlemagne The *Song of Roland*, describing the wars of Charlemagne against the Spanish Moors, remains to this day a "children's classic." Its chivalric ideals of heroism have an eternal fascination So, too, have the Arthurian Romances, the tales of the Round Table and its many knights, which were also a product of northern French vernacular bards. Romance was a favorite theme, some dealt with classical subjects, others with love themes *Aucassin and Nicolette* is a particularly good example of the French romance of this period.

Southern France produced a "Provencal" literature under the influence of the troubadours and utilizing the *langue d'oc* dialect. Provencal was less stately, less formal than the northern literature and dealt lightly and gayly with worldly subjects. Realistic and satirical writing donned the cloak of concealment in the form of animal fables and allegories. The most noteworthy allegory was the *Roman de la Rose* combining a tender love story with a biting exposure of the evils of the age Finally, Villehardouin produced a brilliant history of the Crusades in his *History of the Conquest of Constantinople*, and Joinville wrote a classic *Life of St Louis* Both of these volumes enjoy wide reading to this day

German. Most people know the *Nibelungenlied*, a product of medieval vernacular German, through the operas of Richard Wagner This epic is of Siegfried and Brunhild and takes place in the time of the invasion of Europe by Attila the Hun *Von Eschenbach* in his *Parsifal* rounded out one part of the Arthurian cycle Von Strassburg gave to the world the immortal tale of Tristan and Iseult. Walter von der Vogelweide, a minnesinger (troubadour) wrote charming lyrics, worthy of his French models

English. England, too, produced a number of Arthurian cycles, fabliaux, romances, lyrics, epics and allegories. But vernacular had greater difficulty in England than elsewhere because of the Norman invasion Polite society after the invasion spoke *Norman French*, the common people spoke Anglo-Saxon. It took considerable time before the two languages merged The man who gave shape to the merger of the two tongues was GEOFFREY CHAUCER (1340-1400). Chaucer's work, however, belongs more to the Renaissance than to the medieval period of English literature

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The human intellect cannot apprehend God directly. It comes to knowledge through the senses Outside are corporeal objects that act on the senses and produce particulars The particular proceeds to the intellect which has the capacity to make an abstraction and derive a universal There are no innate ideas in the mind, all knowledge begins with sense perception The human mind cannot therefore, in this life, attain knowledge of immaterial substances that are not the object of the senses. But sense impressions can suggest, by analogy and logic, what immaterial substances may be like.

Everything seeks to fulfill its potentialities, such fulfillment is perfection Evil is relative to good and is the failure of a thing to reach its proper form Since all things come from God they are either actually or potentially good; evil is negative, a deficiency in being, an incomplete realization of its potential Evil exists but it is not real since it is not *a part of* but the *absence* of being.

God created man in His own image Men direct themselves through free will to their appointed ends Man and angel alone are capable of sin Man and angel have definite places in a universal hierarchy, the chain of being Man's happiness does not consist of bodily pleasure, honors gained, glory, wealth—these are means to moral ends Man's greatest happiness is understanding God and attaining to virtue

The universe is evidently governed by law—natural, human and divine The laws of nature are the laws of God at the level of inanimate nature, the law of reason in personal and social morality are the laws of God at the human level, the divine law is revelation of the laws of God at the spiritual level

The Decline of Scholasticism. Attacks on the Thomistic synthesis came from within the ranks of the Scholastics DUNS SCOTUS (1270-1308) found *flaws in Thomistic logic* and suggested that major premises needed some other form of examination. WILLIAM OF OCCAM (1280 1349) drove a sharp wedge between faith and reason, revived Nominalism and brought European thought close to the experimental method of investigation The reasoning of post Aquinas scholastics became so tortuous that men were repelled by philosophy in general and began to seek other means of acquiring knowledge By the 14th century Scholasticism was clearly outmoded it was far too static for the dynamic forces that had been released by the first winds of the *Renaissance* the Commercial and Scientific Revolutions and the Reformation

MEDIEVAL UNIVERSITIES

Universities began to form in the twelfth century In its *inception* a university stood for a kind of guild or corporation later it became particularized as a guild of learners and teachers. In this form universities began to receive charters from royal and ecclesiastical authorities giving them special rights or immunities Bologna was an early university center Students flocked to that town to study civil law At first the university at Bologna was

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Latin Writings. Latin remained the language of scholarship well into the seventeenth century, it was also the language of some delightful and moving religious and secular verse. During the Dark Ages religious verse was closely related to rounding out the form of the liturgy in the church services or to the recitation of prayers in the Benedictine monasteries. In the hands of such figures as Abelard, St. Bernard and St. Francis religious verse emerged into the open air Latin was employed for secular themes too. Ekkehard produced an epic, the Song of Walter, that described the terrors of the Hunnish invasion. In the twelfth and thirteenth centuries appeared the "goliardic" poems composed by wandering monks, teachers and students. These creations are most curious. They dealt broadly with nature themes, with chivalric love, with extremely profane love- they were at once ecstatically religious, mockingly irreligious and even pagan Some histories were written in Latin, those of Gregory of Tours, Cassiodorus and the VENERABLE BEDE being most notable—not so much as history, but as interesting insights into the Dark Ages.

Vernacular After the ninth century vernacular tongues rose to challenge the supremacy of Latin Two broad groupings of vernacular appeared, the Romance and the Germanic. The former embraced Italian, French, Spanish, Portuguese and Rumanian, the latter took in German the Scandinavian tongues, Dutch and English. Out of these vernaculars came a great literature.

French. One of the most popular productions of the French vernacular tongue (employing the *langue d'oil* or dialect of the northern part of France) was the chanson de geste This was an epic of legendary heroes that centered about the life of Charlemagne The *Song of Roland*, describing the wars of Charlemagne against the Spanish Moors remains to this day a children's classic." Its chivalric ideals of heroism have an eternal fascination So, too, have the Arthurian Romances, the tales of the Round Table and its many knights, which were also a product of northern French vernacular bards Romance was a favorite theme, some dealt with classical subjects others with love themes *Aucassin and Nicolette* is a particularly good example of the French romance of this period.

Southern France produced a 'Provencal' literature under the influence of the troubadours and utilizing the *langue d'oc* dialect. Provencal was less stately less formal than the northern literature and dealt lightly and gayly with worldly subjects Realistic and satirical writing donned the cloak of concealment in the form of animal fables and allegories The most noteworthy allegory was the *Romain de la Rose* combining a tender love story with a biting exposure of the evils of the age Finally, Villehardouin produced a brilliant history of the Crusades in his *History of the Conquest of Constantinople*, and Joinville wrote a classic *Life of St Louis* Both of these volumes enjoy wide reading to this day

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English England too produced a number of Arthurian cycles, fabliaux, romances, lyrics epics and allegories. But vernacular had greater difficulty in England than elsewhere because of the Norman invasion Polite society after the invasion spoke Norman French, the common people spoke Anglo-Saxon. It took considerable time before the two languages merged The man who gave shape to the merger of the two tongues was GEOFFREY CHAUCER (1340-1400). Chaucer's work, however belongs more to the Renaissance than to the medieval period of English literature

England's peculiar contribution to medieval lit-

studied it as *existent* being. He started with the existing world and asked what its being is, how it exists, what is the condition of its existence, etc. At the same time he concentrated upon supreme existence, on Being that is its own cause. By placing his emphasis upon existence Thomas advanced philosophy beyond Plato and Aristotle who emphasized essence rather than existence. God, of course, was both essence and existence, any other existence was a creation by God. Concentration upon existence made Thomas begin with sense experience from the visible world. Even in his proofs of the existence of God, Thomas began with the visible world.

The theologian accepts God as Creator as an unquestioned assumption, the philosopher argues or reasons his way up to God the Creator. One proceeds from a revealed premise, the other from a reasoned conclusion. Thomas produced five famous proofs for the existence of God.

- Proof from motion. Whatever is moved has a mover, but motion must have begun with a first mover that was itself unmoved. This cause of initial motion was God.
- Proof from causation. Similarly there must have been a first cause for all efficient causes. This First Cause is God.
- Proof from contingent being. Beings depend upon one another *ad infinitum*. There must therefore be one being that does not depend on any but itself. This Self-Dependent Being is God.
- Proof from the stages of perfection. In the world things are arranged in more and more perfect series. The Most Perfect is God.
- Proof from teleology. The universe exhibits purpose and design. Purpose and design imply a directing will. That Will is the Will of God.

By such reasoning Thomas sought to prove that God is eternal, pure act, without matter, identical with His own essence, absolutely perfect, the highest good, complete unity, an intelligent being, a being with will, a loving being, etc.

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materials and to pay them for the goods they manufactured out of the raw materials. The entrepreneur then disposed of the manufactured goods in the local or international market. This was a very attractive offer to the craftsman. He already owned his own tools, he could do the work at home (hence *domestic*), *he did not have to worry* about purchasing raw materials and selling his products, he could keep a garden patch and do some farming to supplement his income from manufacture.

To the entrepreneur this system was still not ideal: the cost was high since the craftsman made the whole product and insisted in producing quality goods, the entrepreneur depended upon the craftsman who owned the tools, the small number of craftsmen kept wages high, production was limited, invention of new tools was discouraged since craftsmen could not afford to finance them, etc. Over the years, the attractiveness of the craftsman's position brought many new workers into the field. Entrepreneurs took advantage of this situation by lowering wages considerably. The lowering of wages had the effect of increasing the dependence of the craftsman upon the entrepreneur. To get more money, the craftsman had to give up his farming and put his wife and children to work. Under pressure to make more, the craftsman became less concerned with the quality of the product. The entrepreneur, in turn, got poorer goods and found it increasingly difficult to supervise many workers in their homes. The time soon came when a more radical innovation in manufacturing processes would have to be made. For this period, however, the domestic system served admirably to build up the quantity of trade, the wealth of the entrepreneurs and to destroy effectively the power of the guilds.

Finance. Financing by means of money grew side by side with commerce and manufacturing. Professional money lending was an old practice by 1400. As early as the 10th century monasteries began to engage in extensive money lending generally to local peasants and landlords. Political loans were on occasion made to Emperors, Popes and high feudal lords. Later, the knightly orders (Templars, Hospitalers, etc.) played the part of kings of finance and supplied credit needs.

In the medieval cities the role of professional lenders fell to the Lombards, Jews and money changers. Medieval Jews, prohibited from becoming farmers or artisans, had been among the first to engage in commerce. The rise of Christian merchants forced them out of this business and into the business of money lending since they were not subject to church prohibitions and money lending was a necessary function in an expanding economy. Christians permitted them to settle in specified areas *only if they would make loans*. Jews paid with their lives *if they refused to make a loan when security was offered*. Jews, then, won "toleration" so that Christians might evade the church's prohibition of "usury"—though the latter of course reaped the rewards of usury.

Soon, however, the Italian Lombards became active competitors of the Jews. Their loans went out to the *urban merchants, feudal lords and handicraftsmen*. The Lombards discovered that they might lend out more money than they had (since some was always being paid back)—but not safely. Therefore, they began to solicit interest bearing deposits (a practice forbidden to the Jews). This was the origin of commercial banking. Other *methods—such as bills of exchange, bank drafts* and bank acceptances—were soon instituted.

Business Organization. Forms of **partnership,** family and non family, had developed in the Middle Ages and were continued into the modern period. So too was the **regulated company**—an association of merchants created to monopolize and exploit *some branch of trade*. It received its charter from the government. Each associated merchant worked as an individual entrepreneur but contributed to a common treasury to finance a central body which maintained foreign trade centers, gave protection to the membership and laid down the rules for the proper conduct of business.

But the most modern of the forms developed in this period was the **joint stock company**. The others were a union of persons; this was a union of capital. A number of investors put their money into a venture and then chose a board of directors to conduct the venture; they then shared the profits and the risks.

When joint stock companies came to be linked to regulated companies they were called **chartered commercial companies**. *A good example of one* such was the famous **English East India Company.** Its capital was derived from shareholders *but it* did more than engage in commercial ventures. Its charter granted it monopoly rights to trade anywhere in the Pacific and Indian Oceans, to buy land in unlimited quantity, to deal with foreign potentates, to wage war and to make peace treaties. With these freedoms permitted to it, chartered

companies began to colonize the world on behalf of the mother country

DISCOVERY AND COLONIZATION

Colonization was first attempted unsuccessfully, by the Crusaders. The germ of the colonial concept was also present in the trading posts which were set up in Europe and the Near East by the Venetians and the Hanseatic League in the 13th and 14th centuries But these ventures were in relatively settled and civilized areas Modern colonization began when a vast new world of either sparsely settled or barbarous regions were suddenly discovered, explored and found more than useful The first burst of such exploration and discovery came in the half century between 1450 and 1500 Why at that time?

Causes. Many factors combined to produce the burst of overseas exploration in 1450-1500 Nations along the Atlantic coast were growing desperate for gold and silver with which to offset the unfavorable balance of trade with the Near East. They resented more and more bitterly the stranglehold which the free cities of Italy had upon that area and upon the Mediterranean Sea. Momentarily the Italian monopoly had been threatened when the Ottoman Turks in 1453 had captured Constantinople and overthrown the Byzantine Empire (Indeed they had advanced deep into Europe itself and had overrun Serbia, Wallachia, Bosnia and Greece) The Turks however anxious to keep the favorable balance of trade with Western Europe, had renewed Venice's privileges in the Near East. Even had there not been this political domination of the Near East, the price of Far Eastern commodities was extremely high since the price reflected the great distances by sea and overland that the goods had to come, the tariff that had to be paid en route, the brigandage that lined the whole trade route, etc It was clear to thoughtful merchants that there was but one answer to this distressing problem some all water route to the Far East—either around Africa or by a westward sailing

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Southward and westward sailing were in the minds of many men by 1450 National states were well advanced by that time and the monarchs hungered for more revenue with which to counter the feudal nobility, dispossessed nobles hungered for a new chance to recoup their fortunes Individuals stirred by the Renaissance stress on man sought new adventures and new glories. Men looked to Africa and to the Far East as vast potential fields of conquest

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Their training completed Portuguese navigators began to edge cautiously down the western coast of Africa. In 1488 (twenty years after Henry's death) BARTHOLOMEW DIAZ reached the Cape of Good Hope Ten years later VASCO DA GAMA sailed around Africa to India. The southward route had been breached. Six years before da Gama's feat, however, the Western route was opened by the world-shaking voyage of CHRISTOPHER COLUMBUS (1492) Some years had to pass before Europeans came to realize that Columbus had discovered a huge continent that blocked the way to the Far East. The first to see the ocean on the other side of the New World was VASCO NUNEZ DE BALBOA, and the first to circumnavigate the globe by sailing westward was FERDINAND MAGELLAN and his crew (Magellan having been killed in the Philippines) By 1522 the Mediterranean Sea route to the luxury items of the Far East had been circumvented in two directions Hegemony over Far Eastern Trade now

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passed to the nations on the Atlantic shores. The Commercial Revolution was complete.

THE RESULTS OF THE COMMERCIAL REVOLUTION

Spain. From the outset the nations who succeeded in discovering and exploring new lands were intent upon their conquest. This led immediately to rivalry between Spain and Portugal over division of the spoils of discovery. To prevent bloodshedding, Pope Alexander VI in the Treaty of Tordesillas divided up all discovered lands between Spain and Portugal. To Spain went those lands that lay 370 degrees west of the Cape Verde Islands; to Portugal, the remainder.

Spain promptly began to subdue the lands awarded her. From the mainland there streamed a small army of *conquistadores* (conquerors) and missionaries taking over for themselves backward areas—in the name of Spain. Ponce de Leon (1513), Balboa (1513), Herman Cortes (1519), Ferdinand Magellan (1521), Francisco Pizarro (1531), Hernan de Soto (1541), Francisco Vasquez de Coronado (1550)—conquered for Spain the Floridas, Central America, Mexico, the Philippines, Peru, the Mississippi Valley and the United States Southwest. These became jumping off places for the eventual conquest of all of South America except Brazil, all of Central America, most of the West Indies and most of the United States west of the Mississippi River. In control of the largest territorial empire the world had yet known, the Spaniards should have emerged as Europe's greatest power. This did not happen.

The reasons for Spain's failure to capitalize on her conquests were many. Spain failed to build up in her country a thriving middle class that could make effective use of the inpouring capital; instead it was frittered away in high living by generations of spoiled nobility. The expulsion from Spain of the Jews in 1492 had removed a thriving and progressive group that might have given Spain leadership in this direction. When the flow of gold and silver bullion from the colonies diminished, the Spanish economy collapsed. In spite of government aid to commercial ventures, most of them failed in competition with those of other nations. Spain did make an effort to centralize control of her colonial possessions in the hope of promoting settlement overseas. This did not result because of restrictions placed upon free trading, because settlement was limited to Roman Catholics and because the Spanish government was too weak and corrupt to protect settlers from foreign powers.

England particularly invaded Spanish domains and without much check after the defeat of the Spanish Armada in 1588. In spite of these many defeats, the Spaniards retained their empire well into the nineteenth century when the revolutions led by SIMON BOLIVAR freed most of South and Central America and when the United States forced her to give up her territories either by sale or war.

Portugal. In the New World Portugal was able to colonize only Brazil. But she did capitalize upon being the first to round the Cape of Good Hope and soon built up a vast empire that included territories in Africa, India, China, Japan, the Malayan Archipelago and East Indies. Through control of native rulers, Portugal established a virtual—but temporary—monopoly of the trade of the Far East. Her downfall came as a result of invasion of Portugal by the Spanish King Philip II in 1581.

Spain held Portugal for sixty years in the course of which Portuguese commerce declined to a vanishing point. Spanish rule was partly to blame. Other reasons, however, were that Portugal, with a population of only two million, had neither the wealth nor strength to rule an empire numbering hundreds of millions; the wealth that poured into Portugal created a devastating inflation; she found it difficult to dispose of her goods profitably; and unlike Spain the Portuguese never developed effective centralized administration of the empire. Dutch, French and British companies—well armed and well financed—tore the Portuguese empire to shreds. Portugal managed to retain Angola and Mozambique in Africa, Brazil until 1822 and Goa and Pondicherry in India.

The Dutch. Dutch commercial prosperity began when Holland successfully won her independence from Spain (1566-1609). As part of her war on Philip II the Dutch in 1596 seized the East Indies from the Portuguese. **A Dutch East India Trading Company** organized in 1602 capitalized on this conquest and began to exploit the resources of Ceylon, Sumatra, the Spice Islands and Java. A **Dutch West Indies Company** hoped to duplicate this feat in the New World and managed to settle New Amsterdam there as well as some of the West Indies and portions of Brazil.

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with her success for it attracted the dissenting Christian and non Christian middle classes from all countries to her land But her success did not last because narrowly conceived mercantile policies discouraged settlement overseas, she, too, had too small a nation for so large an empire, and finally, she lost to England in a series of wars that occurred late in the seventeenth century She was able, however, to retain her possession of the "Dutch" East Indies until after the second World War when she had to succumb to the wave of nationalism that swept over the Far East at that time

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More important even than finding a passage, was the need to reduce Spanish power, particularly after Henry VIII led England out of the fold of the Roman Catholic Church One effective way was to attack Spanish merchant ships This was done by a remarkable group of "Sea Dogs"—legalized pirates —(e g, sir john hawkins, sir francis drake) who were granted the right to prey on Spanish commerce They traded with forbidden areas and "highjacked" Spanish gold-carrying galleons on the high seas, for which they were knighted by Queen Elizabeth Spain had to retaliate to survive, she built her awesome armada, and in 1588 it was destroyed by the smaller, swifter, more maneuverable English fleet This was the turning point in English maritime and colonial history for now she became interested in securing colonies all over the world

Her success was phenomenal After failures by Sir Humphrey Gilbert and Sir Walter Raleigh, she made a successful settlement of the territory of the United States at **Jamestown** in 1607 and before long had established thirteen colonies along the coast Defeat of the Dutch in three wars (1652-1654, 1664-1666 1672-1674) brought her great possessions in the Far East as well as additional territory in the New World Her crowning achievement, however, was the defeat of the French in the **Seven Years War** (1756-1763) as a result of which she secured possession of all of Canada and India. Meanwhile she occupied many islands in all the seas to serve as naval bases for ships en route to her far flung possessions Why was England so successful where the others failed?

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The Mercantilist System A second major result of the Commercial Revolution was the growth and development of the system of **mercantilism** Mercantilism was both a theory and a practice Its theory stemmed from the belief that a country's wealth depended upon the amount of gold and silver bullion in its possession How can a country increase its supply of bullion? It can steal it from others (Humphrey, Drake), it can occupy backward areas, mine precious metals, or it can accumulate it by maintaining a favorable balance of trade since the balance of payments would have to be made in gold

passed to the nations on the Atlantic shores. The Commercial Revolution was complete.

THE RESULTS OF THE COMMERCIAL REVOLUTION

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What mercantilism was in practice can be seen with great clarity in the work of JEAN BAPTISTE COLBERT (1619-1683), Louis XIV's finance minister Colbert first set the French national house in order, he cut government costs, simplified its financial structure and then filled its coffers by increased direct and indirect taxation With finances on hand to support his projects, Colbert now proceeded to create great mercantile monopolies or trading organizations (an East Indies Company and a West Indies Company) to capture the world's markets. To increase France's ability to sell he built model factories with state funds and encouraged productivity by subsidy, internal improvements (roads, canals, etc) To discourage imports (the spending of any money overseas) he placed a high protective tariff on all incoming goods, constructed a merchant marine and fostered colonization in backward areas to discover cheap sources of raw materials Had these practices succeeded no gold would have left France while from purchases abroad gold would have poured into France The theory was admirable but it did not work out in practice—it proved immensely expensive and wasteful and resulted in a stagnation of the economy

Economic Consequences As a result of the Commercial Revolution commerce became world wide The Mediterranean Sea shrank in importance as a commercial lane and doomed both Italy and Turkey to role of second rate commercial powers The Baltic Sea—second only to the Mediterranean in late medieval commercial importance—declined and brought down with it the economic power of the Germanies the Scandinavian countries and Russia. Commercial power now rested with the states bordering the Atlantic Ocean and in their great port-cities

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An interchange of domestic animals, fruit trees and vegetable seeds was now begun. Diffusion of manufactured goods was equally widespread making for greater abundance and variety

The influx of gold into Europe resulting from discovery of mines overseas had very important consequences A price revolution occurred in the form of inflation, in a hundred years prices nearly tripled, wages rose too but lagged behind prices Many dislocations accompanied the steady rise of prices. landlords raised rents, landowners began intensive cultivation to get more grain per acre, where small landowners could not do this they were forced to sell their properties to the new middle class, lag between wages and prices created the severest hardships for laborers and considerably increased their discontent

While farmers and laborers suffered as a result of price rises, manufacturing groups benefited in many ways They paid relatively less in wages and secured the benefits of price increases. Manufacturers benefited too from the fact that the influx of coin provided the base for a tremendous credit expansion Obviously, the middle classes were in the ascendant

Political, Social and Cultural Consequences. By means of the Commercial Revolution the kings in the Atlantic states were able to establish themselves absolutely They either destroyed the feudal nobility and created a new nobility from the middle classes or they reduced the feudal nobility to a parasitic class which danced attendance upon the king at his beck and call With increased funds they built up war machines based on professional standing armies and used these armies to increase their national domains They fostered the arts for the purpose of increasing their prestige or defending their claim to rule by divine right In all of these activities they leaned heavily upon the support of the middle class which supported the monarchs at this time because they felt that their chief enemies were the feudal nobility and the Church these were the enemies of the royal power too (They were to shift their allegiance however when the royal authority later turned against them)

It was of course the middle class that sparked and dominated the Commercial Revolution Their money was invested in the joint stock and regulated companies which engaged in most of the overseas commercial ventures their money created the bank credit that lay at the base of all commercial expansion As a result they became self reliant highly individual[illegible] men of wealth and leisure urbane and secular [illegible]nded To build their prestige they placed their power behind the wave of new learning and new art that made up the Renaissance they became patrons of literature and the arts In particular they sponsored literary artists whose

writings attacked such churchly notions as running a business *for the benefit of the entire Christian community*, charging a *just price*, avoiding usury, refraining from monopolistic and over-competitive practices and the like, it was precisely the engagement in these practices that had made them a powerful class.

It should not be surprising, therefore, to learn that it was large groups of the middle class that sponsored the rise of Protestantism, which gave some ideological support to money-making activities and did not identify such activities with sinful behavior. Finally, feeling that its new position entitled it to some voice in political affairs, the middle class gave active allegiance to the parliaments that had developed in the medieval era. Through these bodies they were able to exercise some check upon the arbitrariness of royal rule.

CHAPTER THIRTEEN

THE RENAISSANCE

WHAT WAS THE RENAISSANCE?

For many years historians took their understanding of the historical period known as the Renaissance from a book written by the great Swiss historian, JACOB BURCKHARDT—*The Civilization of the Renaissance in Italy*. According to Burckhardt, the Renaissance was a spontaneous creation of the Italian people in the fifteenth century (the quattrocento), it was something new that had no roots in the past. From nowhere came a new birth of individuality, from nowhere, an outburst of genius that took the forms of great art and literature. Several concepts distorted Burckhardt's view of the Renaissance: he was primarily concerned with culture and ideas, he, therefore, paid insufficient attention to other factors—religious, political, social or economic, he believed in the "great man theory of history" which blinded him to large movements involving lesser people. In spite of these weaknesses, Burckhardt's study remains a major classic of historical research.

Historians still do not agree on all that the Renaissance was, but most will accept the statement that it was not a "rebirth" so much as a transitional period between medieval and modern times. As a transitional period the roots of the Renaissance derive from the *medieval* outlook, its tentacles stretch toward the dawning era of modern science. In itself it was neither medieval nor modern. Because it was an in between period it was characterized by criticism of the *status quo*, by restless curiosity about all things, by the raising of questions rather than the answering of them. Such intellectual attitudes inevitably led the men of the Renaissance to place man himself under more intensive examination and it was out of this emphasis upon *man* that the distinctive features of the Renaissance emerged. In this matter, Burckhardt cannot be denied, the Renaissance did burst with creativity and the artists of that period were great men even if they were not the *sole* determinants of the course of history during the Renaissance.

Renaissance Versus Medievalism. There was much in medieval life that Renaissance men openly rejected or disagreed with. While medieval men revered some of the Greco-Roman classics, Renaissance men hailed them all, no matter how pagan, how un-Christian. They made war against medieval Latin and 14th century vernacular and sought to return to the "pure Latin" of Cicero—a virtually unknown tongue. They were optimistic, worldly, and individualistic. They rejected "Gothic" architecture as "barbaric", they no longer gave unthinking credence to Ptolemaic astronomy which placed man at the center of the universe, they pursued knowledge for knowledge's sake without fearing for their faith, they mocked at chivalry, scholastic philosophy, medieval economics, in short, they affirmed life with enthusiasm and joy.

Causes of the Renaissance. What forces accelerated this drive toward a "new birth?" Many of them lay in earlier developments: contact with Moslem and Byzantine civilizations, the Commercial Revolution with its interchange of goods and ideas, the new learning of the thirteenth century that flowered in scholasticism, the rise of national monarchies bolstered by the Bolognese revival of Roman law, the spread of universities, the near-scientific emphasis of the Nominalist movement within

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The influx of gold into Europe resulting from discovery of mines overseas had very important consequences A price revolution occurred in the form of inflation, in a hundred years prices nearly tripled wages rose too but lagged behind prices. Many dislocations accompanied the steady rise of prices. landlords raised rents, landowners began intensive cultivation to get more grain per acre where small landowners could not do this they were forced to sell their properties to the new middle class [illegible] between wages and prices created the severest hardships for laborers and considerably increased their discontent

While farmers and laborers suffered as a result of price rises, manufacturing groups benefited in many ways They paid relatively less in wages and secured the benefits of price increases. Manufacturers benefited too from the fact that the influx of coin provided the base for a tremendous credit expansion Obviously, the middle classes were in the ascendant

Political, Social and Cultural Consequences By means of the Commercial Revolution the kings in the Atlantic states were able to establish themselves absolutely They either destroyed the feudal nobility and created a new nobility from the middle classes or they reduced the feudal nobility to parasitic class which danced attendance upon the king at his beck and call With increased funds they built up war machines based on professional standing armies and used these armies to increase their national domains They fostered the arts for the purpose of increasing their prestige or defending their claim to rule by divine right In all of these activities they leaned heavily upon the support of the middle class which supported the monarchs at this time because they felt that their chief enemies were the feudal nobility and the Church these were the enemies of the royal power, too (They were to shift their allegiance however when the royal authority later turned against them)

It was of course the middle class that sparked and dominated the Commercial Revolution. Their money was invested in the joint stock and regulated companies which engaged in most of the overseas commercial ventures their money created the bank credit that lay at the base of all commercial expansion [illegible] they became self reliant highly [illegible] wealth and leisure, urbane [illegible] To build their prestige they placed [illegible] behind the wave of new learning and new art that made up the Renaissance, they became patrons of literature and the arts In particular they [illegible] literary artists whose

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THE ITALIAN RENAISSANCE

Political Background As a result of the struggle between the popes and the Holy Roman Empire, Italy had been fragmented into a large number of independent city republics Movements to unify the Italian peninsula had been thwarted by successive foreign invasions Moreover Guelph Ghibelline factionalism inside each petty state and almost continuous feuding among the states kept all of Italy in a condition of disorder

Political instability created the opportunity for powerful individuals and factions to establish themselves as rulers within the states In this they were aided by the rise of bands of professional soldiers who sold their services to the highest bidders Those who could afford to hire the mercenaries were the middle class who were reaping wealth from revived Mediterranean commerce (In fact, most of the inter state feuding was over trading centers, and trade routes) To come to power the ambitious middle class had to destroy the republican forms of government that existed in most of the independent city states Murder and political assassination became commonplace

By the 15th century, however, some degree of stability was introduced by a number of successful dictators who were able to keep the power of the state within their families for a number of generations In Milan the VISCONTI family held power from 1311 to 1450, and then gave way to the family of SFORZA. Florence came under the domination of Italy s most brilliant family, the DE MEDICIS of whom Cosimo and Lorenzo "the Magnificent were the most noteworthy There were the DELLA SCALAS in Verona and Vicenza the CARRARAS in Padua the BORGIAS in Romagna and many others

The situation in Venice was somewhat different There the forms of the republic was retained but actual power was in the hands of a ruling oligarchy who controlled the Senate, the Grand Council and the Doge—a president elected for life. Significant political power was wielded by the Popes in the papal states. Once entrenched, these families began to extend their domains so that by the 16th century Italy had become unified to the extent that there were five powerful and enlarged states the duchy of Milan, the republic of Venice, the republic of Florence, the kingdom of the Two Sicilies and the Papal States

IDEAS OF THE RENAISSANCE

The rise of the Renaissance dictators was accompanied by a rationalization of their activities and behavior One such rationalization was the ideal of *virtù* A man was to be judged by the bravery and skill with which he achieved his personal goals and by the subtlety and finesse of the means he employed In pursuit of virtu, conscience was irrelevant So wrote MACHIAVELLI in *The Prince*

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Such goals were not confined during the Renaissance to princes alone They can be seen operating in the interesting lives of such Renaissance figures as Pope Alexander Borgia Machiavelli, himself, the utterly unscrupulous critic Pietro Aretino, the adventurer Castagno the braggart Benvenuto Cellini and even in the youth of Leonardo da Vinci

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was fully exploited by Perugino and a new type of perspective—atmospheric—now appeared. Perugino made use of the fact that some colors recede through being "cold" while others approach through being "warm."

The center for these developments was in Florence and it was the **Florentine school of painting** that produced LEONARDO DA VINCI, MICHELANGELO and RAPHAEL. With technique mastered, these men began to express ideas through the medium of painting. In his earlier works Leonardo experimented with a form of perspective that brought the whole picture forward to a plane directly in front of the viewer, thus increasing attention on the activity within the picture; he also developed further the use of *chiaroscuro* (painting by means of light and dark). In his great works —*Virgin of the Rocks*, the *Last Supper*, the *Mona Lisa*—Leonardo showed mankind and nature in its universal aspects, its permanent features, its inner unities and outer passions.

Michelangelo removed nature from the center of attention and concentrated his gigantic energies upon man alone. In his decorations for the ceiling of the Sistine Chapel there are almost 350 human figures shown in every imaginable position, each a masterpiece in anatomical study, each a superb study in human vitality, creativity, mood and tension. The world surrounding man was tragic, but Michelangelo's men were endowed with the mental and moral power to wrestle with their fates —and to win over them. Thus did Michelangelo transform the Christian epic of Genesis into a pagan epic of man the Master. The work of Michelangelo is the supreme achievement of Renaissance **humanism.** Less convinced that man's life was such an almighty mystery, and far less concerned over man's fate was Raphael. Raphael concentrated upon form and color and so produced great paintings of unperplexed Madonnas, among other subjects. (Botticelli's work, though having many of the characteristics of the Renaissance, were spiritually related to the Gothic, medieval past.)

The Venetian School of Painting. The Venetian school of painting was made distinguished by the work of such artists as the BELLINIS (father and son), MANTEGNA, GIORGIONE, TITIAN and TINTORETTO. These great artists began the tradition of painting on canvas, using brilliant mosaic color schemes and spreading the art of painting with oil and varnish, an art borrowed from the painters of Flanders. The Bellinis and their school exploited the lights from outside the canvas to brighten the tones of their pictures and began the practice of "pointillism" or painting by means of tiny spots of color. They also began the tradition of "Arcadian" paintings—romantic landscapes peopled with gods in contemporary dress. Mantegna experimented with perspective from many angles, Giorgione with composition in depth, Titian with asymmetrical compositions and daring colors. Tintoretto is one of the epoch's greatest masters.

RENAISSANCE SCULPTURE

In 1401, in Florence, a contest was held among sculptors for an assignment to work on the north doors of the Baptistry. Six sculptors were invited to compete, among them were BRUNELLESCHI and GHIBERTI. Brunelleschi's composition was the more medieval of the two. It concentrated upon the drama and significance of the Biblical theme—the "Sacrifice of Isaac," and was less concerned with naturalism, modelling and decoration. Ghiberti—who won the contest—produced a panel cast in a single mold, decorative, impersonal, statuesque, and in a high relief with a unified focus of interest.

DONATELLO applied the rules of Brunelleschi and Ghiberti to single figures and faces in the field of monumental sculpture. Departing from classical standards, Donatello gave life to the figure, movement even underneath drapes, and above all, a sense of realism. LUCCA DELLA ROBBIA infused his classical subjects with lightness and grace; VERROCHIO experimented with action tensions and lights and shadows. But, as in painting, sculpture reached its height in such works of Michelangelo as his *Moses*, the *Bound Slave*, the *Pieta*, *Dawn and Sunset*.

RENAISSANCE ARCHITECTURE

Renaissance architects (Alberti, Brunelleschi, Manetti, Bramante and Michelangelo) returned to the Romans and the Romanesque for their basic forms and decorative motifs. They restored cornices, capitals, pilasters and made use of rusticated (rough on the outside) stone blocks. They made use of column and arch centered about a cruciform transept and nave preferring this-earthly horizontal lines to otherworldly verticals.

They had little sense for the functional in architecture and devoted their greatest energies to the problem of the façade—the outer face of the building. The problem of matching façade to dome agitated Rome early in the 16th century. The Church of St. Peter in Rome had been begun fifty

ears before and was incomplete. Numerous architects submitted plans and worked upon the problem of raising the great dome to the façade. The eventual solution was a compromise among the suggestions of Bramante, Raphael, Michelangelo and others. The pattern of the dome and façade of St. Peter's became the model for most of the governmental buildings of the western world.

RENAISSANCE LITERATURE

To the history of ideas the Renaissance thinkers brought the doctrines of *Humanism*, which developed from the labors of scholars in translating ancient classics from the Greek to Latin, teaching the methods of classical authors and restoring the monuments of classical antiquity. Out of this devotion to Greco-Roman civilization, appeared a new emphasis upon man as a *rational being*, capable of real and *creative joy in this life*. Such an emphasis upon man compelled a reconsideration of medieval virtues and vices. In the life and writings of FRANCESCO PETRARCA (PETRARCH) (1304-74) one can read the conflict that ensued when man first broke from the medieval mold.

Petrarch devoted much of his life to the study of ancient Greek and Roman civilization. His "pagan" self was expressed in a series of love sonnets written to "Laura"; his "Christian" self appeared in a series of written dialogues he composed with St. Augustine as his companion.

Less concerned with his "Christian" self was GIOVANNI BOCCACCIO, also a dedicated classical scholar. Boccaccio's best known composition is the *Decameron*, a collection of brilliant, comic, satiric, and sometimes bawdy, tales.

THE DECLINE OF THE ITALIAN RENAISSANCE

The Renaissance movement in Italy came to an end about the middle of the 16th century. Political instability grew worse and at the same time the economic power of Italy was being steadily weakened. Following the "reformation" which resulted in Protestantism there was a sharp Catholic reaction that effectively stifled expression of Renaissance attitudes.

The Renaissance was essentially an aristocratic movement, a movement that believed in a cultural aristocracy and fostered it. Its "humanism" was not humanitarianism; it was a very special kind of interest in man that Renaissance man reserved for himself. It was the Italian mob that permitted GIROLAMO SAVONAROLA to come to power in Florence. Savonarola was a preacher who, in 1494, began to frighten the citizenry with the wrath that would overtake them if they did not drive from Florence its pagan sinfulness. He became the virtual dictator of Florence. During the period of his rule luxury articles, books and paintings were condemned as immoral and consigned to flames. Eventually the pope himself destroyed Savonarola. But the "mad monk" was a harbinger of things to come.

THE SPREAD OF THE RENAISSANCE

Germany. The hold of Christianity upon the Germans was far too great to permit the humanistic and pagan elements of the Italian Renaissance to take root. The backwash of the secular revolution in Italy appeared in Germany as intensified criticism of the established church.

Painting and engraving advances did make their appearance in Germany in the work of two of the greatest of Renaissance painters—ALBRECHT DURER (1471-1528) and HANS HOLBEIN (1497-1534). Of the two, Holbein was the more secular minded and devoted much of his matchless talent to portraiture. Both he and Durer, however, painted religious scenes which were startling in their realism and frightening in their somberness and gloom. Mention should also be made of GRUNEWALD whose color and audacious lighting foretold the coming of Baroque, and of CRANACH, a master of the undraped figure.

The Low Countries. In DESIDERIUS ERASMUS (1466-1536) of Holland the Renaissance produced its foremost scholar. He was a professional teacher and writer, familiar with both Latin and Greek, master of the classics in both those languages, and, from his reading of the classics, an admirer of naturalism, tolerance and humanitarianism. All about him Erasmus saw men steeped in ignorance, superstition, and he determined to lead them out of their darkness by the light of reason. Locating much of the ignorance of people as being within the Church, he subjected clerical practices to merciless criticism—though he emphatically refused to enlist in any crusade against the Church. In his *Praise of Folly* he lambasted theologians and monks for their scholasticism, their pedantry and their dogmatism. His program called for a return to a more apostolic form of Christian life. War, science and hate in any form also met with the sting of his criticism.

Flemish painting influenced—and was influenced by—the Italian Renaissance. Where the attention of

was fully exploited by Perugino and a new type of perspective—atmospheric—now appeared. Perugino made use of the fact that some colors recede through being "cold" while others approach through being "warm."

The center for these developments was in Florence and it was the Florentine school of painting that produced LEONARDO DA VINCI, MICHELANGELO and RAPHAEL. With technique mastered, these men began to express ideas through the medium of painting. In his earlier works Leonardo experimented with a form of perspective that brought the whole picture forward to a plane directly in front of the viewer, thus increasing attention on the activity within the picture; he also developed further the use of *chiaroscuro* (painting by means of light and dark). In his great works —*Virgin of the Rocks*, the *Last Supper*, the *Mona Lisa*—Leonardo showed mankind and nature in its universal aspects, its permanent features, its inner unities and outer passions.

Michelangelo removed nature from the center of attention and concentrated his gigantic energies upon man alone. In his decorations for the ceiling of the Sistine Chapel there are almost 350 human figures shown in every imaginable position, each a masterpiece in anatomical study, each a superb study in human vitality, creativity, mood and tension. The world surrounding man was tragic, but Michelangelo's men were endowed with the mental and moral power to wrestle with their fates —and to win over them. Thus did Michelangelo transform the Christian epic of Genesis into a pagan epic of man the Master. The work of Michelangelo is the supreme achievement of Renaissance humanism. Less convinced that man's life was such an almighty mystery, and far less concerned over man's fate was Raphael. Raphael concentrated upon form and color and so produced great paintings of unperplexed Madonnas, among other subjects. (Botticelli's work, though having many of the characteristics of the Renaissance, were spiritually related to the Gothic, medieval past.)

The Venetian School of Painting. The Venetian school of painting was made distinguished by the work of such artists as the BELLINIS (father and son), MANTEGNA, GIORGIONE, TITIAN and TINTORETTO. These great artists began the tradition of painting on canvas, using brilliant mosaic color schemes and spreading the art of painting with oil and varnish, an art borrowed from the painters of Flanders. The Bellinis and their school exploited the lights from outside the canvas to brighten the tones of their pictures and began the practice of "pointillism" or painting by means of tiny spots of color. They also began the tradition of "Arcadian" paintings—romantic landscapes peopled with gods in contemporary dress. Mantegna experimented with perspective from many angles, Giorgione with composition in depth, Titian with asymmetrical compositions and daring colors. Tintoretto is one of the epoch's greatest masters.

RENAISSANCE SCULPTURE

In 1401, in Florence, a contest was held among sculptors for an assignment to work on the north doors of the Baptistry. Six sculptors were invited to compete; among them were BRUNELLESCHI and GHIBERTI. Brunelleschi's composition was the more medieval of the two. It concentrated upon the drama and significance of the Biblical theme—the "Sacrifice of Isaac," and was less concerned with naturalism, modelling and decoration. Ghiberti—who won the contest—produced a panel cast in a single mold, decorative, impersonal, statuesque, and in a high relief with a unified focus of interest.

DONATELLO applied the rules of Brunelleschi and Ghiberti to single figures and faces in the field of monumental sculpture. Departing from classical standards, Donatello gave life to the figure, movement even underneath drapes, and above all a sense of realism. LUCA DELLA ROBBIA infused his classical subjects with lightness and grace; VERROCCHIO experimented with action tensions and lights and shadows. But, as in painting, sculpture reached its height in such works of Michelangelo as his *Moses*, the *Bound Slave*, the *Pietà*, *Dawn and Sunset*.

RENAISSANCE ARCHITECTURE

Renaissance architects (Alberti, Brunelleschi, Manetti, Bramante and Michelangelo) returned to the Romans and the Romanesque for their basic forms and decorative elements. They restored cornices, capitals, pilasters and made use of rusticated (rough on the outside) stone blocks. They made use of columns and arches centered about a cruciform transept and nave, preferring this-earthly horizontal lines to otherworldly verticals.

They had little sense for the functional in architecture and devoted their greatest energies to the problem of the façade—the outer face of the building. The problem of matching façade to dome dominated Rome early in the 16th century. The Church of St Peter in Rome had been begun fifty

years before and was incomplete. Numerous architects submitted plans and worked upon the problem of relating the great dome to the façade. The eventual solution was a compromise among the suggestions of Bramante, Raphael, Michelangelo and others. The pattern of the dome and façade of St. Peters became the model for most of the governmental buildings of the western world.

RENAISSANCE LITERATURE

To the history of ideas the Renaissance thinkers brought the doctrines of **Humanism**, which developed from the labors of scholars in translating ancient classics from the Greek to Latin, teaching the methods of classical authors and restoring the monuments of classical antiquity. Out of this devotion to Greco-Roman civilization, appeared a new emphasis upon man as a rational being, capable of real and creative joy in this life. Such an emphasis upon man compelled a reconsideration of medieval virtues and vices. In the life and writings of FRANCISCO PETRARCA (PETRACH) (1304-74) one can study the conflict that ensued when man first broke from the medieval mold.

Petrach devoted much of his life to the study of ancient Greek and Roman civilization. His "pagan" self was expressed in a series of love sonnets written to "Laura", his "Christian" self appeared in a series of written dialogues he composed with St. Augustine as his companion.

Less concerned with his "Christian" self was GIOVANNI BOCCACCIO, also a dedicated classical scholar. Boccaccio's best known composition is the *Decameron*, a collection of brilliant, comic, satiric, and sometimes bawdy, tales.

THE DECLINE OF THE ITALIAN RENAISSANCE

The Renaissance movement in Italy came to an end about the middle of the 16th century. Political instability grew worse and at the same time the economic power of Italy was being steadily weakened. Following the "reformation" which resulted in Protestantism, there was a sharp Catholic reaction that effectively stifled expression of Renaissance attitudes.

The Renaissance was essentially an aristocratic movement, a movement that believed in a cultural aristocracy and fostered it. Its "humanism" was not humanitarianism, it was a very special kind of interest in man that Renaissance man reserved for himself. It was the Italian mob that permitted GIROLAMO SAVANAROLA to come to power in Florence. Savanarola was a preacher who, in 1494, began to frighten the citizenry with the wrath that would overtake them if they did not drive from Florence its pagan sinfulness. He became the virtual dictator of Florence. During the period of his rule luxury articles, books and paintings were condemned as immoral and consigned to flames. Eventually the pope himself destroyed Savanarola. But the "mad monk" was a harbinger of things to come.

THE SPREAD OF THE RENAISSANCE

Germany. The hold of Christianity upon the Germans was far too great to permit the humanistic and pagan elements of the Italian Renaissance to take root. The backwash of the secular revolution in Italy appeared in Germany as intensified criticism of the established church.

Painting and engraving advances did make their appearance in Germany in the work of two of the greatest of Renaissance painters—ALBRECHT DURER (1471-1528) and HANS HOLBEIN (1497-1534). Of the two, Holbein was the more secular-minded and devoted much of his matchless talent to portraiture. Both he and Durer, however, painted religious scenes which were startling in their realism and frightening in their somberness and gloom. Mention should also be made of GRUNEWALD whose color and audacious lighting foretold the coming of Baroque, and of CRANACH, a master of the undraped figure.

The Low Countries. In DESIDERIUS ERASMUS (1466-1536) of Holland the Renaissance produced its foremost scholar. He was a *professional teacher* and writer, familiar with both Latin and Greek, master of the classics in both those languages, and, from his reading of the classics, an admirer of naturalism, tolerance and humanitarianism. All about him Erasmus saw men steeped in ignorance, superstition and [illegible]

he subjected clerical practices to merciless criticism—though he emphatically refused to enlist in any crusade against the Church. In his *Praise of Folly* he lambasted theologians and monks for their scholasticism, their pedantry and their dogmatism. His program called for a return to a more apostolic form of Christian life. War, science and hate in any form also met with the sting of his criticism.

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RENAISSANCE MUSIC

In the 15th and 16th centuries music became an independent fine art, developing to a high degree the polyphonic technique, of which the first masters were Flemish. Earliest of the Flemish polyphonists were JEAN OCKEGHEM (1430-1495) and JACOB OB RECHT (1430-1505)

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CHAPTER FOURTEEN

THE PROTESTANT REFORMATION

FUNDAMENTAL CAUSES

Between 1517 and 1648 the universality of the Roman Catholic Church was shattered beyond repair Roman Catholicism *now* had to share its leadership of Christians with a large number of national churches and private sects, each with its dogma doctrine, ritual and sacramental acts. This momentous schism began as a reformation within the Roman Church but ended as a series of transformations outside it The political economic social and cultural consequences of this schism in Christian thought and practice were explosive in the days of its origin and remain so in our own day 300 years later Reform movements within the Catholic fold had occurred previously, as we have seen, they were part of the evolution of the church's structure

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clamorous? When church critics found secular powers to support them by force of arms, they tended to be fearful and did *not* hesitate to draw the conclusions from their criticisms

Everywhere in Europe save Germany and Italy, new national states had arisen and were making a strong assertion of secular sovereignty In France, by the *Pragmatic Sanction* of Bourges (1438) and the *Concordat* of Bologna (1516), the kings succeeded in winning for themselves the right to dic-

[illegible]

...es had made a similar assertion, nor were the French kings far behind the French and English in their demands. These gains against the church stimulated rather than appeased royal appetites. They eyed enviously the vast domains of the church, and they resented the flow out of their countries of vast sums collected by the church in the form of annates, 'Peter's Pence,' indulgence fees, church court fines, income from vacant benefices, fees for bestowing the pallium upon bishops, etc. They felt that every effort of the church to excommunicate or to interdict was a violation of their sovereignty, they even turned hostile eyes upon the presence in their lands of church courts sharing judicial power with royal courts

The bourgeoisie (middle class) fully supported the kings, for different reasons They viewed the vast church holdings as immobilized capital that, if freed, could be used as a base for a great credit expansion, and they bitterly resented being deprived of the fluid capital they had in the form of countless payments to the church. And, since the chief burden of payment fell upon the lowly backs of the peasantry they, too echoed the bitter resentment of the kings and the bourgeoisie

In such an atmosphere, church abuses became the sparks of a revolutionary movement to transform the church. This movement found its voice in Martin Luther whose career is a clear illustration of the causes at work in the Protestant Reformation.

THE CAREER OF MARTIN LUTHER

The Germanies of Martin Luther's time (1483-1546) were hotbeds of anticlerical criticism Because they were disunified, there was no strong royal power to check the church, the result was that church abuses were magnified in Germany tenfold. Constant protests by the German feudal lords brought no change in church practices The times awaited the man, and the man was Martin Luther, born in Eisleben in 1483 of peasant-to-bourgeois parentage

Historical interest in Luther begins with his seventeenth year when he entered the university at Erfurt Here he studied theology and came under the influence of Okhamist thought, the wing of scholasticism that revived Nominalism in an attack upon the realism of St Thomas Aquinas He came in contact with Humanism through the work of Virgil, Cicero Livy, Ovid, Plautus, Terence and Juvenal—but he did not become a Humanist His training in Latin, however, stood him in good stead when he decided, later, to translate the Bible into German

When Luther, at the end of his studies, decided to abandon the pursuit of law and to enter a monastery, his father opposed it bitterly But some inner need impelled Luther to make this move The monastery he joined was, significantly, the Augustinian Eremites in Erfurt. (Augustinianism it will be recalled, placed its strongest emphasis upon man's corruptibility and his complete dependence upon God's grace for salvation)

Luther proved to be an excellent, though troubled monk, for he could not shake off a feeling of uncertainty in the matter of salvation He had tried to find relief in the sacraments, but these did not help him Okham's philosophy brought him some comfort for it was Okham's position that God's existence could not be established (as Thomas had tried) by *reason*, He could only be *known* through *faith* God was omnipotent will, the destiny of all men lay in His mind and hands But try as he might to be perfect, as commanded, Luther did not feel he had won the divine grace necessary for salvation Then one day in 1512 or 1513, he was reflecting on the words of St Paul's *Epistle to the Romans* "For therein is the righteousness of God revealed *from faith* to faith as it is written, the just shall live by faith'

These words brought him a vision of the way out of his disturbed state By himself, a man can do *nothing* to win the merits of Christ's sacrifice which washes away the stain of guilt and corruption, striving by good works to be holy in the sight of God will not work man is saved by *faith* alone, by his unconditional belief in God's love—and that alone. This was to become the Protestant principle of **Justification by Faith alone** Conceived in 1513 it was not until 1517 that the radical implications of this position became revealed

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Church abuses The number of church abuses had multiplied but not significantly, over those that existed at the time of the Cluniac Reform Many clergymen were ignorant and ineffective as priests many led scandalous lives and in so doing broke their vows of poverty and chastity The papal office was held by a number of Renaissance popes notorious for their loose and indulgent living and who were incredibly corrupt They made a business out of the sale of religious offices and benefices, church offices and dispensations were placed on *the auction block and those who won the bids and* became church officers got their money back by charging outrageous fees for priestly services

Still other venerated church practices were converted into profit making enterprises Two that figured largely in Luther's protest were the sale of relics and the sale of indulgences Relics were objects believed to have been used by Christ the Virgin and the saints and therefore possessed of miraculous power to cure the afflicted and to protect the threatened Unrestrained and unreproved, relic hawkers traveled through Europe selling unlimited quantities of holy splinters from the true cross or from the bones of saints When the fantastic proportions reached by this traffic were exposed by the Humanists a great revulsion followed Even more controversy centered about the sale of indulgences

An indulgence was a remission of all or part of the punishment for sinning in this life it was effective in purgatory but not in hell The practice was an ancient one and in the beginning granted after works of charity fasting and the like Church teaching held that Christ and the saints had accumulated a large treasury of merit while they were on earth this treasury was deposited in heaven and the Pope possessed of 'the power of the keys and the authority to bind and loose, could draw upon the treasury to remit punishment both on earth and in purgatory No indulgence was valid unless the recipient was truly contrite confessed his sins and was absolved Since canonical penalties often inflicted hardships and inequities upon helpless people the church began the practice of commuting penalties into almsgiving From almsgiving to the sale of indulgences was a natural step for the Renaissance popes who cared little for the spiritual significance of the indulgence and much for its possibilities for fund raising In fact one of the popes turned over the traffic in indulgences to a banking firm which collected one third of take as their share of the "profits." When expos this, too, caused great indignation among faithful

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clamorous. When church critics found secular powers to support them by force of arms, they ceased to be fearful and did not hesitate to draw the conclusions from their criticisms.

Everywhere in Europe, save Germany and Italy, new national states had arisen and were making a strong assertion of secular sovereignty. In France, by the Pragmatic Sanction of Bourges (1438) and the Concordat of Bologna (1516), the kings succeeded in winning for themselves the right to dictate ecclesiastical appointments, jurisdiction and tax levies; by the Statute of Provisors (1351, 1390) and the Statute of Praemunire (1353, 1390), the English kings had made a similar assertion; nor were the Spanish kings far behind the French and English in their demands. These gains against the church stimulated rather than appeased royal appetites. They eyed enviously the vast domains of the church and they resented the flow out of their countries of vast sums collected by the church in the form of annates, "Peter's Pence," indulgence fees, church court fines, income from vacant benefices, fees for bestowing the pallium upon bishops, etc. They felt that every effort of the church to excommunicate or to interdict was a violation of their sovereignty; they even turned hostile eyes upon the presence in their lands of church courts sharing judicial power with royal courts.

The bourgeoisie (middle class) fully supported the kings, for different reasons. They viewed the vast church holdings as immobilized capital that, if freed, could be used as a base for a great credit expansion, and they bitterly resented being deprived of the fluid capital they had in the form of countless payments to the church. And, since the chief burden of payment fell upon the lowly backs of the peasantry, they, too, echoed the bitter resentment of the kings and the bourgeoisie.

In such an atmosphere, church abuses became the sparks of a revolutionary movement to transform the church. This movement found its voice in Martin Luther whose career is a clear illustration of the causes at work in the Protestant Reformation.

THE CAREER OF MARTIN LUTHER

The Germanies of Martin Luther's time (1483-1546) were hotbeds of anticlerical criticism. Because they were disunified, there was no strong royal power to check the church, the result was that church abuses were magnified in Germany tenfold. Constant protests by the German feudal lords brought no change in church practices. The times awaited the man, and the man was Martin Luther, born in Eisleben in 1483 of peasant-to-bourgeois parentage.

Historical interest in Luther begins with his seventeenth year when he entered the university at Erfurt. Here he studied theology and came under the influence of Okhamist thought, the wing of scholasticism that revived Nominalism in an attack upon the realism of St. Thomas Aquinas. He came in contact with Humanism through the work of Virgil, Cicero, Livy, Ovid, Plautus, Terence and Juvenal—but he did not become a Humanist. His training in Latin, however, stood him in good stead when he decided, later, to translate the Bible into German.

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These words brought him a vision of the way out of his disturbed state. By himself, a man can do nothing to win the merits of Christ's sacrifice which washes away the stain of guilt and corruption; striving by good works to be holy in the sight of God will not work; man is saved by *faith* alone, by his unconditional belief in God's love—and that alone. This was to become the Protestant principle of **justification by faith alone**. Conceived in 1513, it was not until 1517 that the radical implications of this position became revealed.

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While the church and its secular followers hesitated in their pursuit of the protected Luther, Ulrich von Hutten, a fierce Lutheran partisan, and Francis von Sickingen led the petty nobility in an assault upon the property of the archbishops and rich nobles. It was a desperate assault brought on by impoverishment caused by concentration of landed estates. They were crushed with difficulty in 1523.

A year later the lowest peasantry revolted. They were led by a religious sect called **Anabaptists**. Luther had said that each man can find his own road to salvation through faith and Scriptures. Anabaptism represented extreme individualism in religion: no clergy at all, continuous revelation by God to individuals who had the "*inner light*," literal interpretation of the Bible, millennialism (the imminency of the Second Coming and Last Judgment). Belief in religious individualism led them to belief in destruction of all rank and class and thus *to a kind of "communism."* Anabaptists would not pay taxes, serve in armies, take oaths and the like. Their immediate grievances flowed from the dissolution of the old village system caused by the decline of serfdom and the rise of employment for wages. Under THEODORE MUNZER they turned loose their fury into murder, robbery, pillage of ecclesiastical and baronial estates.

In a pamphlet *Against the Thievish, Murderous Hordes of Peasants* Luther himself called for their destruction by striking, strangling and stabbing in secret or in public. They were crushed in 1525 after a year of rebellion. Their violence became, strangely, an extreme pacifism and in more modern times eventuated in the sects of Mennonites and Quakers. Both of these revolts, however, had taken the pressure off Luther and ensured that his doctrine would survive and spread. Somewhat later, Lutheranism became the official religion of Denmark, Norway and Sweden.

THE SPREAD OF PROTESTANTISM

Switzerland. Switzerland was ripe for religious transformation in the 16th century. It had won its independence from the Hapsburgs (1499), had experienced the full impact of rising capitalism in towns like Zurich, Basel, Berne and Geneva, was thoroughly imbued with contempt for Catholic prohibitions on money making, had encouraged Humanists to take refuge there from Catholic persecution and was outraged by papal financial exactions.

It was, however, divided into two camps: the Northern commercial cantons and the Southern agricultural ones. Religious reform took easily and rapidly in the North under the leadership of ULRICH ZWINGLI (1484-1531). Zwingli began his career as a reformer and Biblical Humanist. After a deep religious conversion in 1519 he began to preach these doctrines: original sin was not a fatal heritage and man was not thoroughly debased, the Eucharist was merely symbolic and memorial with nothing miraculous about it at all, the church was a *democratic* body of the faithful with Christ as head and Scriptures as law (congregationalism), priests could marry, images in church are forbidden by Scripture—only that literally ordained by the Bible was permitted. Zwingli's ideas lead to a civil war between North and South, and a compromise Peace of Kappel (1531) which permitted each of the cantons to choose its own faith.

Calvinism. *Ten years later,* JOHN CALVIN (1509-1564) began his rule of the city of Geneva. Church and state were merged into a theocracy, sovereignty rested with representative bodies of clergy: a Congregation *or* senate and Consistory or assembly. To the latter was assigned the regulation of public morals: every household was placed under inspection, there was to be *no dancing, card playing,* theater, the Sabbath was rigidly enforced as was the practice of saying grace before meals, adulterers, "*witches*," blasphemers and heretics were treated as major *criminals*, punishment was by branding, flogging, stocks and hanging. What was the theological basis for this extreme puritanism?

Calvin was overwhelmed by a sense of God's omnipotence and man's impotence, man, he held, had been utterly corrupted by Adam's sin. Most men were doomed by their corruption to burn eternally in hell, only a few were "elected" to receive God's grace. Most important, the few who were elected had been *predestined* to election even before they were born. To Calvin this followed logically from God's omniscience.

There was nothing man could do about his predestined fate. Nor was there any absolute knowledge of who were the chosen. There were simply

St Peter's in Rome Behind this announcement lay some exceedingly "shady" deals Archbishop Albert was chief commissary in the disposal of the indulgences Though only a youth of twenty-five Albert held *three* benefices—a double violation of canon law holding of more than one benefice was illegal, and twenty-five was not a canonical age

To commit these irregularities, Albert had secured special dispensation from Pope Leo X Pope Leo X had granted dispensation because Albert had paid him 24,000 ducats and had guaranteed him the support of two imperial electors with an election of a Holy Roman Emperor due in the near future To raise the money, Albert had borrowed from private bankers and to pay off this heavy obligation the extension of the indulgence was to be proclaimed Half the income from the collections was to go to the pope, and Archbishop Albert and his bankers were to share the remainder

The whole transaction was kept strictly secret The terms of the indulgence were liberal subscribers could name their confessors, the indulgence covered a wide range of cases of sinning, and there was assurance that after proper contrition and due confession full remission of the punishment for the sins would be granted In Luther's province, a sub-commissariat was granted to John Tetzel, a Dominican prior of Leipzig Tetzel's promotional activities were unrestrained he exaggerated the value of the indulgence, he described luridly the anguish of souls in purgatory that could be rescued by purchase of an indulgence, and so on

For four years (1513-1517) Luther had been convinced that no amount of good works, including the purchase of indulgences, would save sinful man Tetzel's salesman tactics stirred him to great anger and on October 31, 1517 he nailed to the door of the castle church his historic Ninety-Five Theses against selling indulgences and invited all comers to debate with him

No one responded, but the theses were printed and circulated and stirred considerable sensation in the area Archbishop Albert, chagrined at the falling off of revenue, notified Pope Leo X of Luther's activities Leo's response was that the *Theses* were composed by a "drunken German" Now Luther addressed a series of Resolutions to the Pope in which he advanced beyond the attack on the sale of indulgences to the assertion that faith predominates over priests in the search for salvation.

The papal curia was now stirred to action and condemned Luther. Luther answered by asserting that the church universal was *the body of the faithful in Christ* with Christ—not the pope—at its head Luther was made bold in his position by the support given to him by the Saxon elector, Frederick the Wise With Frederick behind him, Luther traveled to Augsburg to meet formal charges made against him by the papal curia At the Augsburg meeting Luther added to his original position the statement that infallible authority lay with the Bible alone and that each believer could draw therefrom his own doctrine of salvation

Luther got safely away from Augsburg. His full heretical position was now exposed in his debate with Dr John Eck, a theologian Luther admitted openly to holding the condemned views of Wycliffe and Hus The papacy, he maintained, was a human, not a divine institution and could and did err On June 15, 1520, appeared the papal bull which condemned Luther as a heretic, gave him sixty days to recant or suffer excommunication, and threatened any community that permitted Luther to preach with an interdict On December 10th Luther solemnly committed the bull, a copy of the canon law and some other writings to the flames in a public square outside a gate of Wittenberg

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The "Politicalization" of the Lutheran Revolt. In 1519 Charles V became Holy Roman Emperor In 1521 he summoned Luther to recant before the Imperial Diet at Worms Luther refused and was condemned as an outlaw He was saved from destruction by the Elector of Saxony. While in protective custody Luther, assisted by his friend Philip Melanchthon (a humanist from the University of Wittenberg), formulated the *Protestant* doctrine For transubstantiation, he substituted **consubstantiation:** the body and blood of Christ were really present in the Eucharist *along with* the bread and wine. German was substituted *for* Latin in the services, pope, archbishops, bishops and priests were

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The Protestants defeated, Ferdinand issued an Edict of Restitution which gave back to the church all the lands it had lost since the *Peace of Augsburg.* The Catholics now began to quarrel over a division of the spoils and thus gave Gustavus of Sweden an opportunity to enter the conflict. In an epochal battle at Lutzen (1632) Adolphus met Wallenstein and defeated him at the cost of his own life. With the Catholic Hapsburgs reeling, the Catholic CARDINAL RICHELIEU decided to enter the war for France *on the side of the Protestants.* Here obviously, was no longer a religious war but a national and political one. This was confirmed by the Treaty of Westphalia which concluded the war and the provisions of which were:

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In spite of its severity, Calvinism appealed to many intellectuals in many lands The Calvinists of Geneva soon spread their gospel abroad to influence the **Huguenots** in France, the **Puritans** in England, the **Presbyterians** of Scotland and the **Dutch Reformed Church** in *Holland* Through emigration of these Protestants to America, Calvinism became a decisive force in shaping the American heritage

England. On the European continent, Protestantism rose from below to involve the reigning monarchs, in England it came from the monarchy itself Church abuses, royal envy of ecclesiastical power, widespread Humanism Wycliffism and Lutheranism —all had prepared the groundwork for the decisive break with Rome made by the Tudor King HENRY VIII The immediate cause for the break between Henry and Pope Clement VII was Henry's preference for more than one wife

Papal delays and Henry's hunger for the church's wealth produced a series of enactments which created an **Anglican Church** fully independent of Rome with the English Monarch at its head Monasteries were dissolved and their wealth confiscated and seized In 1539 Parliament passed the **Six Articles** which formulated the Anglican creed in essence, it made the Anglican an established (state) church, but it retained almost all of the Roman Catholic practices—confession, baptism, masses for the dead an ordained priesthood, the Eucharist, etc

While all Protestants welcomed the break with Rome, some were decidedly unhappy with the "orthodox" character of the church established by the Six Articles During the reign of *Edward VI* (1547-1553) Protestants were in control of the English government and made drastic revisions in the Anglican church marriage was permitted priests, English took the place of Latin in services, the use of images was abolished and of the sacraments but baptism and the Eucharist were abolished Justification by faith became the official dogma

Queen Mary (1553-1558) attempted to restore Catholicism completely. She even went so far as to marry *Philip II, the Catholic king of Spain and* an arch enemy of the English nation National feeling against Spain was Mary's undoing and spelled the final defeat of efforts to restore England to Catholicism

Under Queen Elizabeth I, England took the path of nationalism and Protestantism An Act of Supremacy (1559) made the monarch the head of the church, an Act of Uniformity (1559) established a Prayer Book printed in English as the basis of worship, greatly simplified the forms of worship, adopted a symbolic interpretation of the Lord's Supper, and final form was given to the creed of the Anglican Church in the **Thirty-Nine Articles** *(ca 1570)* As finally formulated, *the creed proved* quite elastic and open to interpretation It permitted membership in one church of "high-church" or Anglo Catholics (who differ from Roman Catholicism only in rejecting the authority of the Pope and "low-church" Anglicans who were authentic Protestants

Scotland meanwhile, under the leadership of JOHN KNOX, took *the path of Presbyterianism* (Calvinism) Ireland remained Roman Catholic Needless to say religious issues agitated English political life for many years to come, until, in fact, religious toleration was enacted in the 19th century.

THE CATHOLIC REFORMATION

Even before the decisive Protestant break with Rome, efforts were being made to reform the abuses in the life of the clergy Unlawful practices were severely punished, unworthy churchmen were dismissed After the Reformation launched by the Protestants a number of Popes (notably Paul III Paul IV, Pius V and Sixtus V—1534-1590 inclusively) began to purify papal practices Vicious practices were checked, papal finances reorganized and high offices filled with conscientious priests.

As a result of the activities by these Popes, the **Council of Trent** was held (1545-1563) All of the church's doctrines were submitted to the council for review and all were upheld—the Trinity, good works, the sacraments, apostolic succession, the

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FRENCH ABSOLUTISM

French monarchs in the 17th and 18th century had all of the guile of their Spanish neighbors, their corruptness, their love of power and ostentation Yet they were able to create the model of absolute government, the classic pattern of it, where the Spaniards failed The reason for their success was that they accepted and encouraged support of the 'bourgeoisie —the enterprising middle class This necessitated that they abandon fanaticism in religion since many of the middle class had adopted the Protestant faith In fact, when Henry IV, the first of the Bourbons, came to power in 1589 he was a practicing Huguenot To secure power he abandoned his Protestantism, once in power he issued the **Edict of Nantes** (1598)—a broad act of tolerance granting religious freedom to both Catholics and Protestants Having eliminated the burden of being a 'defender of the faith,' Henry and his 'prime minister,' MAXIMILIAN DE BETHUNE SULLY, were able to concentrate on forcing the nobility to submit to the royal authority

Sully. Sully realized that in abandoning the support of the nobility he had to find a substitute in the bourgeoisie Most of his policies were directed to this end In reforming the administration of the government he created a new nobility drawn from middle class ranks, who served as administrators of the king's public and tax policies

Sully overhauled the financial policies of the royal administration and began a strict system of accounting to improve efficiency He fostered agriculture by reducing taxes on the peasantry, forbidding the seizure of agricultural tools in the payment of debts, draining marshlands, encouraging scientific tillage and permitting sales of foodstuffs abroad (to build up gold reserves)

Trade and industry also received his attention New industries were introduced—silk, glass, carpet and leather, protective tariffs were levied, bounties and subsidies were generously granted, roads canals and bridges were constructed, a merchant marine was built, and raw materials were sought by conquest of colonies overseas Realizing, too that France needed peace in this effort to build up her national resources, Sully fathered one of the earliest proposals for a 'league of nations which he called the "Grand Design'

Cardinal Richelieu (1585-1642). A religious fanatic assassinated Henry IV and the fell to a child who was named Louis regency was in the hands of Marie de Henry's fanatic, narrow minded, inco ambitious wife She almost dissipated all the made by Sully in establishing the absolutism French monarch by draining the treasury, ating the alliance with the bourgeoisie through Estates General (called in 1614 and not until the revolutionary year of 1789) and a pro-Spanish policy that would have France to a second-rate role In the course of her scheming she selected as an assistant ARMAND DE RICHELIEU, a bishop of the small diocese of Luçon. Richelieu proved to be more guileful, subtle and calculating than the queen regent, eventually he had her exiled for opposing his policies.

These policies had two objectives to make the royal power supreme in France and to make France supreme in Europe To these ends he crushed the Huguenots, not for their religious differences, but because they lived within France as a state within the state, as a potential source of national disunity Richelieu reduced their power, but did not destroy or exile them since they constituted valuable middle class support for his designs

Catholic nobility was similarly reduced by Cardinal Richelieu's policy of destroying their fortified castles, uncovering their conspiracies through an effective system of spies and executing all who plotted against him They were eliminated from the administrative structure and their places were given to civil servants drawn mostly from the middle class who were granted wide powers of taxation, police and justice

In pursuit of his second aim, Richelieu strove to undermine the power of Catholic Spain and the Catholic Hapsburgs This meant that he had to give financial and military support to the *Protestant* forces struggling against the Spanish Hapsburg coalition Thus, during the Thirty Years War Richelieu supported the Protestant German Princes Swedes and Dutch and, in fact, helped turn the tide in their favor When he died, in 1642, the frivolous monarch Louis XIII was in fact absolute and France had become a major power

Jules Cardinal Mazarin (1602-1661). Louis XIII died a year after Richelieu and once again the crown passed to a child, Louis XIV In charge of the king's government was CARDINAL MAZARIN, an Italian imported and trained by Richelieu as his successor

Mazarin was a worthy successor and brought to

completion Richelieu's foreign policy of reducing the power of the Spaniards and the Hapsburgs. In the Treaty of Westphalia concluding the Thirty Years War (1648) he secured from the Hapsburgs the cession of Alsace and other advantages; from the Spaniards he got Roussillon and a part of the Spanish Netherlands (modern Belgium). As a final coup, he forced the Hapsburgs to pledge their eldest daughter in marriage to Louis XIV—when, of course, he came of age.

Foreign difficulties were stabilized none too soon, for in 1648 came the uprising of the Fronde (1648-52), the last, desperate effort of the nobility to curb the absolute powers of the French monarchy. The nobility were able to rally to their support the middle-class elements, common people, clerics and lesser gentry—all of whom had accumulated grievances. The Fronde uprising was crushed and the absolute power of the monarch was established. The way was prepared for Louis XIV to say truthfully, *"L'Etat, c'est moi,"*—"I am the State."

The Age of Louis XIV. Absolutism reached its pinnacle in the reign of the "Grand Monarch," Louis XIV. BISHOP BOUSSET (1627-1704) stated forthrightly the case for Louis. Government, argued the Bishop, is divinely ordained as a natural form of organized political society; monarchy is the best of all governments. As a father rules his family, and the father's son rules his by succession, so with monarchs and the nation. The hereditary monarch is a sacred person for he is anointed by the church; the "father" of the people, his power is absolute and accountable to God alone. Against an evil king only prayer is effective. "As in God are united all perfection and every virtue, so all the powers of all the individuals in a community is united in the person of the king."

Louis undertook to complete the centralized administration begun by Richelieu and Mazarin. Ministries of finance, army, navy, public works, etc. were created and staffed by professional civil servants. These officials were stripped of all power to make decisions; all decisions were made by the king and carried out by his subordinates.

Art and literature were also centralized to serve the ends of royal absolutism. Resident at Versailles (the fabulous royal palace) were some of the nation's most gifted men—MANSART, architect of the palace, the Grand Trianon and the dome of the Invalides; GIRARDON, the sculptor; LE BRUN, the painter; LULLY, composer for opera and ballet; CORNEILLE, MOLIÈRE and RACINE, the great dramatists-poets; LA FONTAINE, fabulist; BOSSUET, philosopher and apologist. Together, these writers, composers, artists and architects made Versailles the cultural center of the world. The French language, French manners and French arts were to conquer Europe as Louis's armies could never do.

Colbertism. Even more than his predecessors Louis realized that he had to cement an alliance between the middle class and the royal power. In JEAN BAPTISTE COLBERT (1619-1683) he found the perfect instrument for achieving this goal. Colbert was himself the son of a merchant and loyal to his group for he felt that the desires of the bourgeoisie were synonymous with the needs of France. He aimed therefore to reduce government expenditures by eliminating graft, introducing accurate bookkeeping and *increasing the number of nobility on the tax rolls*, to establish a system of mercantilism through protection, bounties, monopolies, colonies and favorable balances of trade, to open wider the lines of communication through roads, canals, navies and merchant marine, to secure effective enforcement of mercantile regulations by *reorganization* of the courts and police administration.

Colbert further sought to bring the same bourgeois efficiency into military affairs and the result was that he introduced strict discipline, regimental differentiation and officer gradation, checked on all contracts, introduced new arms and tactics, and built the most formidable series of fortifications in Europe.

The Decline of French Absolutism. Power corrupts, said Lord *Acton*, and absolute power corrupts absolutely. There is no better way to explain the decline of French absolutism. Louis, for example, was not satisfied to pursue the century-old French foreign policy of checking Spanish and Hapsburg aggression; *instead*, he invented an aggressive policy of his own. Every nation, argued Louis, should make an effort to reach its "natural boundaries." (This doctrine was to be re-echoed in American history as the "doctrine of manifest destiny.") In the case of France, the natural boundaries were, apparently, the Pyrenees, the Alps, the Rhine River and the Atlantic Ocean. Determined to secure these for France, Louis waged three wars—the War against the Spanish Netherlands (1667-1668), the Dutch War (1672-1678) against Holland, and the Palatinate War (1689-1697) against a wide coalition made up of the princes of North Germany, Spain, Sweden and the Dutch Netherlands for control of the Rhineland.

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Sully Sully realized that in abandoning the support of the nobility he had to find a substitute in the bourgeoisie Most of his policies were directed to this end In reforming the administration of the government he created a new nobility drawn from middle class ranks, who served as administrators of the king's public and tax policies

Sully overhauled the financial policies of the royal administration and began a strict system of accounting to improve efficiency He fostered agriculture by reducing taxes on the peasantry, forbidding the seizure of agricultural tools in the payment of debts, draining marshlands, encouraging scientific tillage and permitting sales of foodstuffs abroad (to build up gold reserves)

Trade and industry also received his attention New industries were introduced—silk, glass carpet and leather, protective tariffs were levied, bounties and subsidies were generously granted roads canals and bridges were constructed, a merchant marine was built, and raw materials were sought by conquest of colonies overseas Realizing, too, that France needed peace in this effort to build up her national resources, Sully fathered one of the earliest proposals for a 'league of nations' which he called the 'Grand Design'

Cardinal Richelieu (1585-1642). A religious fanatic assassinated Henry IV and the succession fell to a child who was named Louis XIII Th regency was in the hands of Marie de Medici Henry's fanatic, narrow minded, incompetent bu ambitious wife She almost dissipated all the gain made by Sully in establishing the absolutism of th French monarch by draining the treasury, repudiating the alliance with the bourgeoisie through th Estates General (called in 1614 and not thereafte until the revolutionary year of 1789) and pursuin a pro Spanish policy that would have reduce France to a second-rate role In the course of he scheming she selected as an assistant ARMAND D RICHELIEU, a bishop of the small diocese of Lucon Richelieu proved to be more guileful, subtle an calculating than the queen regent, eventually h had her exiled for opposing his policies

These policies had two objectives to make th royal power supreme in France and to make Franc supreme in Europe To these ends he crushed th Huguenots not for their religious differences bu because they lived within France as a state with the state, as a potential source of national disunity Richelieu reduced their power, but did not destro or exile them since they constituted valuable middl class support for his designs

Catholic nobility was similarly reduced by Card nal Richelieu's policy of destroying their fortifi castles uncovering their conspiracies through a effective system of spies and executing all wh plotted against him They were eliminated fro the administrative structure and their places wer given to civil servants drawn mostly from th middle class who were granted wide powers o taxation police and justice

In pursuit of his second aim, Richelieu strove t undermine the power of Catholic Spain and th Catholic Hapsburgs This meant that he had t give financial and military support to the *Protestan* forces struggling against the Spanish Hapsbur coalition Thus during the Thirty Years Wa Richelieu supported the Protestant German Prince Swedes and Dutch and in fact, helped turn th tide in their favor When he died, in 1642, th frivolous monarch Louis XIII was in fact absolut and France had become a major power

Jules Cardinal Mazarin (1602-1661) Lou XIII died a year after Richelieu and once again th crown passed to a child Louis XIV In charge o the king's government was CARDINAL MAZARIN, a Italian imported and trained by Richelieu as h successor

Mazarin was a worthy successor and brought t

Richelieu's foreign policy of reducing the power of the Spaniards and the Hapsburgs. In the Treaty of Westphalia concluding the Thirty Years War (1648) he secured from the Hapsburgs the cession of Alsace and other advantages, from the Spaniards he got Roussillon and a part of the Spanish Netherlands (modern Belgium). As a final coup he forced the Hapsburgs to pledge their eldest daughter in marriage to Louis XIV—when, of course, he came of age.

Foreign difficulties were stabilized none too soon for in 1648 came the uprising of the Fronde (1648-1652), the last, desperate effort of the nobility to resist the absolute powers of the French monarchy. The nobility were able to rally to their support some middle-class elements, common people, clerics and lesser gentry—all of whom had accumulated grievances. The Fronde uprising was crushed and the absolute power of the monarch was established. The way was prepared for Louis XIV to say truthfully: "L'État c'est moi"—"I am the State."

The Age of Louis XIV. Absolutism reached its pinnacle in the reign of the "Grand Monarch," Louis XIV. BISHOP BOSSUET (1627-1704) stated cogently the case for Louis' Government, argued the Bishop, is divinely ordained as a natural form of organized political society; monarchy is the best of all governments. As a father rules his family, and the father's son rules by succession, so with monarchs and the nation. The hereditary monarch is a sacred person for he is anointed by the church. As "father" of the people, his power is absolute and accountable to God alone. Against an evil king only prayer is effective. "As in God are united all perfection and every virtue, so all the powers of all the individuals in a community is united in the person of the king."

Louis undertook to complete the centralized administration begun by Richelieu and Mazarin. Ministries of finance, army, navy, public works, etc. were created and staffed by professional civil servants. These officials were stripped of all power to make decisions; all decisions were made by the king and carried out by his subordinates.

Art and literature were also centralized to serve the ends of royal absolutism. Resident at Versailles (the Louis royal palace) were some of the nation's most gifted men—MANSART, architect of the palace, the Grand Trianon and the dome of the Invalides church, the sculptor LE BRUN, the painter, composer for opera and ballet, CORNEILLE, RACINE, the great apologist. Together, these writers, composers, artists and architects made Versailles the cultural center of the world. The French language, French manners and French arts were to conquer Europe as Louis's armies could never do.

Colbertism. Even more than his predecessors Louis realized that he had to cement an alliance between the middle-class and the royal power. In JEAN BAPTISTE COLBERT (1619-1683) he found the perfect instrument for achieving this goal. Colbert was himself the son of a merchant and loyal to his group for he felt that the desires of the bourgeoisie were synonymous with the needs of France. He aimed therefore to reduce government expenditures by eliminating graft, introducing accurate bookkeeping and increasing the number of nobility on the tax rolls, to establish a system of mercantilism through protection, bounties, monopolies, colonies and favorable balances of trade, to open wider the lanes of communication through roads, canals, navies and merchant marine, to secure effective enforcement of mercantile regulations by reorganization of the courts and police administration.

Colbert further sought to bring the same bourgeois efficiency into military affairs and the result was that he introduced strict discipline, regimental differentiation and officer gradation, checked on all contracts, introduced new arms and tactics, and built the most formidable series of fortifications in Europe.

The Decline of French Absolutism. Power corrupts, said Lord Acton, and absolute power corrupts absolutely. There is no better way to explain the decline of French absolutism. Louis, for example, was not satisfied to pursue the century-old French foreign policy of checking Spanish and Hapsburg aggression; instead, he invented an aggressive policy of his own. Every nation, argued Louis, should make an effort to reach its "natural boundaries." (This doctrine was to be re-echoed in American history as the "doctrine of manifest destiny.") In the case of France the natural boundaries were, apparently, the Pyrenees, the Alps, the Rhine River and the Atlantic Ocean. Determined to secure these for France, Louis waged three wars—the War against the Spanish Netherlands (1667-1668), the Dutch War (1672-1678) against Holland and the Palatinate War (1689-1697) against a wide coalition made up of the princes of North Germany, Spain, Sweden and the Dutch Netherland for control of the Rhineland.

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European powers. When, in the War of the Spanish Succession (1701-1713), he sought to annex Spain through a grandson, he was stopped by a coalition of English, Dutch, Austrians and Germans and in the **Treaty of Utrecht** (1713) he had to sit by without protest while Austria fattened on the Spanish Netherlands, Milan, Naples and Sardinia; and England annexed Newfoundland, Nova Scotia, Hudson Bay, Gibraltar, Minorca.

Failure abroad was accompanied by failures at home. The frivolities of Versailles swelled to an orgy of self-indulgence. Intrigue took the place of efficient administration and royal mistresses wielded the power of state ministers. The Catholic Church was bent to his will: Bossuet proved to Louis's satisfaction that the sovereignty of the king is independent of the pope; that a general clerical council is superior to the pope; that the pope could not abridge the privileges of the French church.

Louis then reversed the century-old practice of toleration of religious minorities. In 1685 he revoked *the Edict of Nantes and persecuted both Protestants* and Jansenists (a Catholic group who believed that beyond the sacraments a believer must experience a "conversion" to be saved). Moreover, increasingly he chose bishops from the ranks of corrupt nobles, thus undermining the integrity of the Catholic hierarchy and causing wide dissatisfaction among the people. Finally, war and regal extravagance drained the treasury and forced the king to increase the tax load on the peasantry. Louis's death in 1704 was celebrated widely throughout France.

Après Moi Le Déluge. Louis XV (1710-1774), great grandson of Louis XIV, was a tragic figure He foresaw clearly what the fate of France would be if the policies of the Grand Monarch were continued. "After me" he predicted accurately, "comes the flood." It did, in the form of the French Revolution.

But he was unable to act on what he saw. He surrendered to every vice at Versailles. Mesdames Chateauroux, Pompadour and du Barry ruled France. Privileges were accorded the parasitic nobility while burdens were thrust on the peasantry and the bourgeoisie. In spite of approaching bankruptcy, France undertook to fight in two major wars—the War of the Austrian Succession and the Seven Years War. In the latter she suffered her worst defeat and lost all her possessions in Canada and India to England. When Louis XV died, France was already seriously weakened. Then came "Le Deluge."

PRUSSIAN ABSOLUTISM

The **Hohenzollern dynasty** which ruled i Prussia was active in European history from tl 15th century onward but did not rise to prominen until the reign of FREDERICK WILLIAM (1640-1688 known as the "Great Elector." Frederick Willia was *able to expand his kingdom by clever dipl*macy and success at arms. He established the roy power on an absolutist basis and won comm approval by tireless work in building up t economy of Prussia.

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Mid-Eighteenth Century Wars. Frederick w determined to free Prussia from the control of Austrian Hapsburgs. In the same year that Freder *became king, Maria Theresa succeeded to* the Hap burg crown. Frederick contracted with Bavaria a France to dismember Maria's kingdom (Prussia w to secure Silesia, France the Austrian Netherland

Maria rallied the rest of the Austrian empire her cause. She found unexpected support, too, England for at this time England was engaged the "War of Jenkin's Ear" with France's Bourb satellite Spain. From being a war over the "Austri Succession" the conflict spread into a "world wa and was fought in Europe, India and America. was fought to a stalemate and none of the pow made significant gains—except Frederick II, w retained his aggressively seized Silesia.

Stalemates are not conducive to peace. Th *years after the "peace" settlement at* Aix-la-Chape (1751) the conflict was renewed. But the sid shifted in what was to become a "diplomatic rev lution." Austria and France realized that they h a common enemy in Frederick the Great a formed an alliance against him; Russia and Swed joined them. England, her policy directed towa maintaining a "balance of power" on the contin

France to a second-rate power, with Prussia. Once more it was Frederick began the hostilities with an attempt to annex

[illegible]

powers. The chief sufferer in the Seven Years War was France. In the Treaty of Paris of 1763 England got Canada and all the land that France held near the Gulf of St. Lawrence and east of the Mississippi except New Orleans, all of the French West Indies and all of India except five trading posts which the French were permitted to retain.

Frederick II. In the two decades following the Seven Years War Frederick applied his absolutism to the reconstruction of the Prussian state. He encouraged immigration into Prussia by generous land allotments and travel subsidies, he reduced taxes on the Prussian landlords and then forced them to apply their gains to rebuilding farmhouses and farmlands, he reclaimed swampland and pioneered in the introduction of new crops such as the potato. Having strengthened agriculture, he instituted the practices of *mercantilism* to foster trade, commerce and manufacturing.

His absolutism—like that of Josephy II of Austria and Catherine the Great of Russia, his contemporaries—was decidedly "benevolent" *in that it led to* considerable economic gains for the mass of the citizens. Frederick prided himself on being a philosopher, an accomplished musician, a patron of the arts. He promoted religious toleration and popular education. His concern for rational procedures led him to reform the entire Prussian administration of government and justice, and he succeeded in developing a sound economy.

But the base of Prussianism was still absolutism. Power flowed from a single source—Frederick—and no one dared oppose its course.

AUSTRIAN ABSOLUTISM

Not to be outdone by Frederick, Joseph II of Austria also pursued a course of paternal benevolence to his [illegible] his maturation, Jose[illegible] of the French [illegible] Theresa found these beliefs obnoxious and Joseph had to wait until her death in 1780 to make the transformation he sought in the Austrian kingdom.

Once in power, he abolished feudalism in Austria. The serfs were emancipated, feudal tenure was prohibited, the right to buy and sell land and to move freely about the realm was accorded to all. Old feudal governments were replaced by modernized districts under civil administrators. Justice was reformed and equality before the law established. Monasteries were stripped of their surplus wealth and wide social reforms were instituted (e.g., schools, hospitals, asylums, orphanages). Religious toleration became the law of the land and the Jews were finally permitted to remove the "yellow badge" they had been forced to wear, were admitted to Austrian citizenship with all of its rights and privileges.

In the short run, Joseph's reforms failed. The grant of freedom from above had no stabilizing base since Austria had failed to develop an effective middle class. The result was that peasants revolted, nobles rebelled, churchmen instigated violence, national groups strove for independence—freedom became turmoil. In the long run, Joseph's policies became the pattern not only for Austria but for all the world.

RUSSIAN ABSOLUTISM

Russia entered the rim of Western civilization during the 17th century. Her previous orientation was eastward. Geographically her plains, tundras and forests stretched to the Orient. Nature closed her off from the west for six months of the year. For centuries she was dominated by eastern conquerors—Tartars, Mongols, etc. Her first "westernizers" looked to eastern Byzantium for guidance and when she was christianized Russia adopted the eastern Greek Orthodox faith.

The Rise of Absolutism. The earliest rulers of the Russian land were feudal lords (*boyars*) and upon them fell the task of breaking the Mongolian hold upon Russia. From the ranks of the boyars centered around Moscow arose Ivan III (1462-1505) who effectively broke the power of the Mongols, assumed the title of Tsar (king) and inherited the leadership of the Greek Orthodox faith when Constantinople fell in 1453 to the Ottoman Turks.

This achievement provided a base for expansion of the royal power. IVAN THE TERRIBLE (1533-1584) conquered the Volga basin and began the Russian march across Siberia. It was he that made the first commercial contacts with the West. At home he

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erase these ideas from the Copernican
But the great contribution of Copernicus
rejection of "common sense," his insistence
of observation and method
and Kepler The Copernican hypothesis
to work to seek supporting data Without
the Copernican theory TYCHO BRAHE had
a mass of facts about star movements
without a telescope! Now came JOHANN KEPLER
took Brahe's star-charts and combined them
Copernicus's framework to produce the first
work in denying a few geometrical axioms
an infinity of stellar positions.

Kepler derived his planetary laws only after he had shaken off the hold of the idea that celestial bodies *must*—because it is their "nature"—move in perfect circles, he discovered that they moved in "imperfect" ellipses instead It was Kepler then who taught the scientific world to rid itself of all preconceptions, to see what is, and then to search out the uniformities that exist Using a telescope, Galileo began the long history of verifying the Copernican Kepler thesis.

Galileo GALILEO completed the movement begun by Copernicus to see the universe as dynamic, not static. His doctrine of motion took scientific thinking beyond the partly descriptive phase into the explanatory phase In examining the flight of a projectile he formulated the essential features of the scientific method Scientific explanation, he taught, consists of stating the conditions of any event and showing how the event depends upon the conditions, resolving the event into its parts (e g., original impulse, force of gravity, increase of velocity, decrease of velocity, etc.), finally, reconstructing the event in mathematical formulae after which one has a universally applicable *law* for all future events Science, from now on was not merely explanatory, but *predictive*

Philosophical Impact of the Scientific Revolution It is not easy to reconstruct the impact which these scientific discoveries had upon the minds of men With a single sweep (it was felt) the scientific conception removed as causes of natural events all supernatural forces God (they thought) was removed outside the universe Inside the universe simple mechanical, mathematical forces could account for all phenomena There was "no purpose in the world of things there was not one world but an infinity of worlds (Bruno), the fundamental reality is space, motion and energy (Descartes), the universe was without limit, everywhere displaying inexorable mechanical law (Spinoza) The road to law was through mathematics and the road to mathematics was through experimentation

Experimentation Analyze—systematize said Galileo In crude laboratories men everywhere in Europe began to look deeper into natural phenomena Torricelli examined the atmosphere Pascal liquids, Boyle gases, Newcomen steam power, Newton and Huygens, optics, Roemer, the speed of light Measuring instruments and laboratory tools proliferated—the pendulum clock, the air pump the barometer, the thermometer the telescope, the microscope etc National interest in experimentation increased and as a result scientific

centralized the Russian state by adopting the Byzantine mode of administration, disinheriting the feudal lords murdering all opponents and building a national army with the Cossacks as a base A 'time of troubles' followed Ivan's reign and it was not until 1682 when PETER THE GREAT came to the throne that the 'westernization' of Russia was resumed

Peter the Great (1682-1725). Peter was the first conscious westernizer in Russian history In fact he began his reign with a study trip into Europe He studied carefully European methods of production, government science, medicine, engineering art etc, and when he returned to Russia he brought with him a small army of European architects, engineers and technicians of all kinds to help him reconstruct the body and soul of Russia

Peter's administrative reforms were similar to those adopted in France, Prussia, Sweden and elsewhere ministries were established for the major areas of government, old feudal localities were abolished and centralized administrative units set up, trained civil servants replaced feudal favorites

His attention thus focused on the west, Peter built himself a window on the west" at St Petersburg on the Baltic and thus became his capital He then plunged into the wars of the west by a series of aggressive attacks upon Sweden in alliance with Denmark and Poland As a result of these aggressions Peter added to the already vast Russian realm the territories of Karelia, Finland, Estonia a Livonia

Catherine II (1762 1796). An amelioration Russian despotism seemed likely when Catherine became the Tsarina Her predecessor, Elizabeth, ha substantially fostered art and education in Russ Catherine seemed determined to complete Pete program of westernization with benevolence. Sh established contacts with the great French philoso phers she forced the French language upon th Russian court But Catherine's liberalism never g beyond the verbal level In practice she imposed ever more tyrannical despotism upon the Russi people They were reduced from serfs to virtu slaves as Catherine strengthened the hand of t nobility, and crushed brutally every effort of t serfs to win emancipation

Catherine was far more successful in her purs of aggressive imperialist policies than in her purs of liberal ideals Together with Frederick the Gre and Maria Theresa she participated in the destru tion of the Polish state and shared in the partiti of its land in 1772, 1793 and 1795 In a series Turkish wars (1768 1792) she established Russia the Black and Caspian Seas as well as the Baltic.

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CHAPTER SIXTEEN

THE GREAT INTELLECTUAL REVOLUTION

BACKGROUND

As Western Civilization entered the seventeenth century a number of forces combined to produce a revolution in man's conception of the universe Man's new view of the universe led to the complete repudiation of Aristotelian thought and to a sharp modification of the church's view of the universe More and more European thinkers came to the realization that Aristotle's reasoning was inexact, his physics was moral rather than scientific, that is, was divided into *good* motions and *bad* motions, *good* causes and *bad* causes, his classifications were static and were based on supposedly unchanging forms and essences, that, finally, his formulations were useless for they gave to man no control over natural forces They pointed with scorn to the Aristoteli scholastics —engaged in fruitless, impractical di cussions, repeating endlessly proofs by authorit who were no authorities quibbling over the for of knowledge and producing none

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non exact measurement and only then the formulation of general laws of nature

Medieval habits, of course did not slough off each The first of the scientists still resorted pri marily to reasoning to mathematical demonstration to hypothetical formulation. These were the methods employed by Ramus, Bruno, Leonardo Copernicus and even Galileo Both Leonardo and Galileo assumed that nature begins with a cause which is imparted to man through his senses is then transformed by man into mathematical formulae which can then be put to the test of experience It was this "test of experience," however, that men like Francis Bacon began to insist upon Copernicus had proved that untested experience was unreliable in the extreme.

Copernicus. In 1543 there appeared a truly revolutionary volume with the title *De Revolutionibus Orbium* ... Its purpose was to find some more rational methods for explaining the irregularities observed in the movements of the planets Its author NICHOLAS COPERNICUS was convinced that the Ptolemaic and Aristotelian explanations of celestial movements violated the basic principle that the cosmos operated according to a few simple laws that the great diversity of movement was only apparent, that a few geometrical axioms could be used to abolish all superfluous causes"

... of astronomy ... mmon sense ... ationary and that the planets revolved about the sun No sooner was this hypothesis made then the need for a "staircase" of epicycles to explain celestial irregularities disappeared for the most part and the movements of the heavens fell into an orderly pattern. The disorderly elements in the Copernican System came from the fact that he retained many of the old, unscientific ideas he was unwilling or unable to complete his revolution in thought It took many years to erase these ideas from the Copernican System But the great contribution of Copernicus was his rejection of common sense his insistence on accuracy of observation and method

Brahe and Kepler The Copernican hypothesis set men to work to seek supporting data. Without accepting the Copernican theory, TYCHO BRAHE had accumulated a mass of facts about star movements —all without a telescope Now came JOHANN KEPLER who took Brahe's star-charts and combined them with Copernicus's framework to produce the first masterwork in deriving a few geometrical axioms to explain an infinity of stellar positions

Kepler derived his planetary laws only after he had shaken off the hold of the idea that celestial bodies *must*—because it is their nature —move in perfect circles, he discovered that they moved in "imperfect" ellipses instead It was Kepler, then who taught the scientific world to rid itself of all preconceptions, to see what is, and then to search out the uniformities that exist Using a telescope, Galileo began the long history of verifying the Copernican Kepler thesis.

Galileo. GALILEO completed the movement begun by Copernicus to see the universe as dynamic, not static. His doctrine of motion took scientific thinking beyond the purely descriptive phase into the explanatory phase In examining the flight of a projectile he formulated the essential features of the scientific method Scientific explanation he taught consists of stating the conditions of any event and showing how the event depends upon the conditions, resolving the event into its parts (e g., original impulse, force of gravity, increase of velocity, decrease of velocity, etc.), finally, reconstructing the event in mathematical formulae after which one has a universally applicable *law* for all future events. Science, from now on, was not merely explanatory, but *predictive*

Philosophical Impact of the Scientific Revolution It is not easy to reconstruct the impact which these scientific discoveries had upon the minds of men With a single sweep (it was felt) the scientific conception removed as causes of natural events all supernatural forces God (they thought) was removed outside the universe Inside the universe simple mechanical, mathematical forces could account for all phenomena There was "no purpose" in the world of things there was not one world but an infinity of worlds (Bruno), the fundamental reality is space motion and energy (Descartes), the universe was without limit, everywhere displaying inexorable mechanical law (Spinoza) The road to law was through mathematics and the road to mathematics was through experimentation

Experimentation Analyze—systematize said Galileo In crude laboratories men everywhere in Europe began to look deeper into natural phenomena. Torricelli examined the atmosphere, Pascal, liquids Boyle, gases, Newcomen, steam power, Newton and Huygens, optics, Roemer, the speed of light Measuring instruments and laboratory tools proliferated—the pendulum clock, the air pump the barometer, the thermometer, the telescope, the microscope, etc National interest in experimentation increased and as a result scientific

centralized the Russian state by adopting the Byzantine mode of administration, disinheriting the feudal lords, murdering all opponents and building a national army with the Cossacks as a base A "time of troubles" followed Ivan's reign and it was not until 1682 when PETER THE GREAT came to the throne that the "westernization" of Russia was resumed

Peter the Great (1682-1725). Peter was the first conscious westernizer in Russian history. In fact, he began his reign with a study trip into Europe He studied carefully European methods of production, government, science, medicine, engineering, art, etc., and when he returned to Russia he brought with him a small army of European architects, engineers and technicians of all kinds to help him reconstruct the body and soul of Russia

Peter's administrative reforms were similar to those adopted in France, Prussia, Sweden and elsewhere ministries were established for the major areas of government, old feudal localities were abolished and centralized administrative units set up, trained civil servants replaced feudal favorites.

His attention thus focused on the west, Peter built himself a "window on the west" at St Petersburg on the Baltic and this became his capital He then plunged into the wars of the west by a series of aggressive attacks upon Sweden in alliance with Denmark and Poland As a result of these aggressions, Peter added to the already vast Russian realm the territories of Karelia, Finland, Estonia a[illegible] Livonia

Catherine II (1762-1796). An amelioration [illegible] Russian despotism seemed likely when Catherine [illegible] became the Tsarina Her predecessor, Elizabeth, h[illegible] substantially fostered art and education in Russ[illegible] Catherine seemed determined to complete Pete[illegible] program of westernization with benevolence, S[illegible] established contacts with the great French philos[illegible] phers, she forced the French language upon t[illegible] Russian court But Catherine's liberalism never g[illegible] beyond the verbal level In practice she imposed [illegible] ever more tyrannical despotism upon the Russ[illegible] people They were reduced from serfs to virt[illegible] slaves as Catherine strengthened the hand of t[illegible] nobility, and crushed brutally every effort of t[illegible] serfs to win emancipation

Catherine was far more successful in her purs[illegible] of aggressive imperialist policies than in her purs[illegible] of liberal ideals Together with Frederick the Gr[illegible] and Maria Theresa she participated in the destru[illegible] tion of the Polish state and shared in the partiti[illegible] of its land in 1772, 1793 and 1795. In a series [illegible] Turkish wars (1768-1792) she established Russia [illegible] the Black and Caspian Seas as well as the Baltic.

By the end of the eighteenth century, th[illegible] Russia had become the model of the absolutist st[illegible] firmly established on the base of universal slave[illegible] and illiteracy and the constant application of terr[illegible]

CHAPTER SIXTEEN

THE GREAT INTELLECTUAL REVOLUTION

BACKGROUND

As Western Civilization entered the seventeenth century a number of forces combined to produce a revolution in man's conception of the universe Man's new view of the universe led to the complete repudiation of Aristotelian thought and to a sharp modification of the church's view of the universe More and more European thinkers came to the realization that Aristotle's reasoning was inexact, his physics was moral rather than scientific, that is, was divided into *good* motions and *bad* motions, *good* causes and *bad* causes, his classifications were static and were based on supposedly unchanging forms and essences, that, finally, his formulations were useless for they gave to man no control over natural forces They pointed with scorn to the Aristoteli[illegible] "scholastics —engaged in fruitless, impractical d[illegible] cussions, repeating endlessly "proofs" by authori[illegible] who were no authorities, quibbling over the for[illegible] of knowledge and producing none

Such were the arguments that flowed from t[illegible] hostile pens of William of Okkham, Peter, Ram[illegible] François Rabelais and Francis Bacon These critics of Aristotelianism pointed to another mode of thought that had begun to appear with increasing frequency during the late sixteenth and early seventeenth centuries

This new mode of thought was concerned not so much with the *nature* of objects but with their *behavior* in nature This required precise observa-

the south German states to this union. This was done by forcing France to declare war on Prussia in the same way that Austria had done. In the case of France, Bismarck started the trouble by promoting the cause of a Hohenzollern for the throne of *Spain. Since this would surround France with* Hohenzollerns (the ruling family of Prussia) Napoleon objected strenuously. In the course of his objections, Napoleon sent an ambassador to the Prussian King at Ems to demand that a promise be given that no Hohenzollern would become king of Spain. The Prussian king sent Bismarck an account of this meeting in an **Ems Dispatch.** Bismarck *edited this dispatch so that, when* published, it became "a red flag to the Gallic bull." France declared war and was crushed in ten months after a long, bitter siege of Paris. In the Treaty of Frankfort (1871) France had to cede to Prussia Alsace-Lorraine, had to pay a billion-dollar indemnity for the cost of the war, and had to suffer an army of occupation until the indemnity was paid. More *important, however, was the fact that* during the war the south German states joined with Prussia in a union that was consolidated in 1871 as the German Reich with Kaiser William I at the helm.

RUSSIA

In 1815 Russia was the largest state in Europe with *the greatest amalgam of peoples*—Great Russians, Ukrainians, Poles, Rumanians, Finns, Letts, Germans, Lithuanians, Tartars, Mongols etc. etc. The prevailing religion was Greek Orthodox; but there were large islands of Protestants, Catholics, Jews, Mohammedans and Buddhists. More than ninety per cent of the people were attached to the land and, until 1861, had the legal status of serfs. In that year, Tsar Alexander emancipated the serfs legally, but introduced a system of village-land ownership that reduced the free peasants to virtual *economic slaves. This universal poverty* laid the economic base for the revolution that came once in 1905 and again in 1917. In other European countries the Industrial Revolution took the pressure off landed poverty by absorbing surplus farmers into factories. But in Russia the Industrial Revolution did not arrive until very late in the 19th century and then advanced slowly.

Throughout the 19th century Russians were ruled by Tsars, the most absolute rulers on the continent. It was not until after the Revolution of *1905* that the Tsars granted the people a legislature. Tsarist rule produced the most corrupt bureaucracy on the continent, corruption that took its toll burdensome taxes, wars, and bitter persecution minorities. For, in an attempt to secure some degr of national unity, the Tsars fostered the spirit **Panslavism,** the union of all Russians (and no Russians) who spoke a Slavic language. Those w were non-slavs were forcibly Russianized and ma to adopt the Russian language and the Greek Ort dox faith. Nationalist opposition to these polic resulted in brutal pogroms conducted by vici Cossacks against helpless men, women and childr

Repression bred opposition and throughout nineteenth century Russian intellectuals exp mented with *forms of opposing the Tsar's* abso tism—ranging from advocacy of terrorism advocacy of constitutional monarchy. A small, very determined minority, were Marxists w planned revolution against Tsarism.

War came easily to Tsarist Russia for the gr geographic fact in Russia's life was that she landlocked. Her northern Baltic ports were fro *half a year and she was kept from* entering warm Mediterranean by the Turkish Empire wh controlled the Bosporus and the Dardenelles. became Russia's driving ambition to destroy Turk and extend her dominion over these gateways the Mediterranean. Since Turkey included wit her empire many Slavic peoples in the Balka Russia could pose as protectors of the Slavs Greek *Orthodox religionists and provoke* Turk into war. The Turks gave the Russians every exc to intervene as their treatment of their Christi subjects was bestially brutal.

Therefore, when the Greeks revolted against Turks, the Russians, in spite of their allegiance the Metternich System, aided the Greeks. T brought England, too, to the aid of the Greeks *England was determined* that Russia would capitalize her aid into seizure of the Dardenell England's maneuver succeeded. The Russians tri again in *1853 to destroy Turkish* power in Balkans. This time England came to Turkey's and the **Crimean War** resulted.

For reasons of self-interest France and *Piedmo* joined with England. Russia was defeated and l control of Rumania, the Black Sea and the Danu After particularly brutal slaughter of her Christi subjects, Turkey was again attacked by Russia *1877. This time the other Christian nations* we unable to come to Turkey's support and the Ru sians were permitted to defeat the Turks. In t Treaty of San Stefano *following this defeat* t Russians virtually forced the Turks out of Euro

and destroyed Turkish control over the Dardenelles

Now England intervened, by threatening war, she forced Russia to set aside the Treaty of San Stefano and to meet at a Congress of Berlin (1878) for a revision. At this meeting, Bismarck played the part of "honest broker", the other powers had to consent to the destruction of the Turkish Empire in Europe. Serbia, Montenegro and Rumania were granted their independence Austria received Bosnia and Herzegovina (in modern Yugoslavia) Bulgaria was divided into autonomous and dependent parts England took Cyprus. But nationalism would not down, and in 1885 most of Bulgaria became an autonomous state Once more, Russian hopes for an outlet to the Mediterranean were thwarted In 1912 Russia unleashed a number of Balkan Wars out of which came the creation of Albania Thwarted again, Russia made another plunge in what was to become World War I After 1880 Russia's great opponent to her expansionist efforts was Austria Hungary

AUSTRIA-HUNGARY

In the case of Germany and Italy, nationalism had proved to be a unifying force, in that of the Turkish Empire and Austria-Hungary it was disruptive Next to Russia, Austria-Hungary contained the largest amalgam of nationalities in Europe Austria proper was inhabited by Germans, Hungary by Magyars. In the dominions controlled by these two ruling groups were Italians, Czechs, Slovaks, Poles, Serbs, Croats, Yugoslavs, Rumanians, etc Each of these submerged nationalities had its own tongue, history, customs, traditions, religion—all the factors making for unity In the first half of the century Austria ruled the empire through the oppressive policies of Prince Metternich In 1848 came the Revolution which swept Metternich from office and momentarily threatened to fracture the entire empire. When this was followed in 1859 by defeat in the war with France and Piedmont, the ruler Francis Joseph (who came to power in 1848 and ruled thereafter until 1916) granted the people an liberal constitution, one that the Hungarians refused to accept With the disastrous defeat by Prussia in 1866, Austria made an agreement with the Hungarians for a joint rule in the empire

Thereafter Austria and Hungary pursued different tactics in keeping the submerged nationalities under control Austria permitted a considerable degree of local autonomy and freedom to pursue national and religious differences Hungary carried on a policy of "magyarization," a policy designed to suppress free expressions of differences The breakup of the Turkish empire and the policy of Russian Panslavism placed considerable pressure on the Austro-Hungarian state

Encouraged by Russia all Slavs now strove for national independence Freed Slavic nations like Serbia began to make efforts to unite with Serbs in the Austro Hungarian empire to form an enlarged state with a water outlet on the Adriatic Sea. To prevent Serbian expansion to the sea Austria-Hungary seized Bosnia Herzegovina in 1908 and aided in the creation of Albania in 1912 Serbian-Austro-Hungarian complications were two years later to spark off the first World War The European state-system came to completion at the end of World War I From the Austro-Hungarian empire emerged the states of Czechoslovakia, Yugoslavia in full, and Rumania, Poland and Italy in part.

THE LESSER STATES

Spanish decline continued through the 19th century. The United States of America delivered the final blow to Spain's overseas strength by defeating her in the Spanish-American War of 1898 and stripping her of Cuba, Puerto Rico and the Philippines

For a short while, liberalism succeeded in curbing the Spanish monarchy Under a liberal constitution Spain nonetheless became a pawn in the power politics of a small group of military and political dictators. In these circumstances, radical movements grew inside Spain and toward the end of the century brought about universal male suffrage High illiteracy, however, negated these efforts at democratization.

Portuguese history was an echo of Spanish, the monarchy continued in that land until overthrown in 1910, when Portugal became a republic. Belgium separated from Holland in the Revolution of 1830 Thereafter both states prospered and extended democratic privileges to the people gradually

Most democratic of these lesser States was Switzerland In 1874 this nation was the first to adopt the practice of the referendum, a means by which the people could pass on legislation This was followed in 1891 by the initiative, a means by which the people could introduce legislation by petition Denmark did not become fully democratic until King Christian IX's power was curbed in 1901 by a law making the upper house of the legislature elective and another extend-

the south German states to this union This was done by forcing France to declare war on Prussia in the same way that Austria had done In the case of France, Bismarck started the trouble by promoting the cause of a Hohenzollern for the throne of Spain Since this would surround France with Hohenzollerns (the ruling family of Prussia) Napoleon objected strenuously In the course of his objections Napoleon sent an ambassador to the Prussian King at Ems to demand that a promise be given that no Hohenzollern would become king of Spain The Prussian king sent Bismarck an account of this meeting in an **Ems Dispatch** Bismarck edited this dispatch so that, when published, it became a red flag to the Gallic bull" France declared war and was crushed in ten months after a long, bitter siege of Paris In the Treaty of Frankfort (1871) France had to cede to Prussia Alsace-Lorraine, had to pay a billion dollar indemnity for the cost of the war, and had to suffer an army of occupation until the indemnity was paid More important, however, was the fact that during the war the south German states joined with Prussia in a union that was consolidated in 1871 as the German Reich with Kaiser William I at the helm

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at Yalta and Potsdam. It was generally [illegible] that Germany was to be demilitarized, de-[illegible] denazified and democratized and to this fourfold aim Germany was to be divided among the four victors into cooperating zones until such a time that she could be released into democratic freedom. Today Germany is remilitarized, its industries are recartelized, *it is divided into two worlds*—a democratic West Germany and a communist East Germany—and it remains a vexing problem with no clear solution even in sight. How did the situation come about?

The American, French and British reestablished in their respective zones the democratic system that characterized Germany under the Weimar Republic. But the Russians, in their zone, confiscated all private property and nationalized all industry. After a pretense at a coalition government, the Russians permitted the Communist Party to become the sole leader of East Germany and a Soviet satellite was created. At the same time the Russians refused to contribute *anything from their zone* for the maintenance of all of Germany. The result was that the drain of supporting West Germany fell heavily upon the allies.

To ease the burden the three powers eventually united their zones and relaxed the severe standards set at Potsdam with respect to German production. [illegible] the [illegible] of the cold war, it became [illegible] to the democracies that the Potsdam decrees were completely unrealistic. As a result West Germany was permitted to construct an independent republic, to rebuild her army and general staff to resume production of military goods and to enter NATO and the Schuman Plan

Crisis in the Middle East. Vital for its oil and other natural resources, commanding the passageways from Europe and Africa to Asia, containing millions of impoverished people struggling for higher standards of living the Middle East is a crucial point of international tensions.

Central to the trouble is the presence in the Middle East today of the newly created state of Israel, fulfillment of the dreams of Zionist pioneers from the end of the 19th century on. Hitler's mass slaughter of the Jews motivated the US and the USSR to launch through the UN a divided state of Palestine, part of which was to be given to the Jews as a national state. Into this small area has poured hundreds of thousands of Jews from every part of the world and the land has been rapidly reconstructed.

The Arab hatred for this project has been unceasing since it was launched in 1948 Defeated in a war to destroy Israel, the Arabs have kept up ceaseless border agitation and the Israelis have answered in kind Only the active intervention of the UN through such brilliant negotiators as Count Bernadotte, Ralph Bunche, General Burns and Dag Hammerskjold has kept war from flaring on that front

At the same time war threatened on the Egyption front as well When Premier Nasser of Egypt nationalized the Suez Canal, England and France resorted to the use of force to re-secure the Canal. Here, too, is a critical area

Crises Elsewhere Korea remains divided between a communist and a republican form of government, thus duplicating the German problem Neither government rests satisfied with the solution Communist China has not abandoned the hope of conquering Formosa Japan's revival was guaranteed when the United States undertook to rehabilitate her industry, her government and her armed forces as a counterpoise to the domination of the Pacific by the Chinese Communists.

Each year India adds to her prestige as the leader of all the Asiatic and African "underdog" nations But she herself stands at the edge of a military conflagration. In granting the sub-continent independence, England permitted it to be divided between India proper and Pakistan, the basis of the division was religious, for the Pakistani were Mohammedan and the Indians Hindu Between these areas lay the fabled land of Kashmir Hindu in form and Mohammedan in content Rapid intervention by the UN halted a momentary flare up of war in this area

South Africa, *chief remaining stronghold of* Hitler's racial superiority dogmas, has legislated Negro inferiority for the Union of South Africa, a move which may set aflame dangerous feeling throughout Africa.

These then are a few of the areas which are dormant but which may become the provocation for another and worse holocaust. Wise and firm statesmanship however, can win out, for the worst of the crises lies in the exterminating power of the atomic weapons that have been accumulated since 1948 Without an alternative to peace, the world may attain it.

Crisis 1956 Late in 1956 crisis struck Hungary Taking its cue from the Poznan revolt in Poland, the Hungarians demanded that the Soviet Union remove all of its troops and Soviet
resulted in civil war there

and the United Kingdom) signed a treaty which provided that for twenty years the signatories would keep the peace among themselves; would give each other military and economic aid; and (Article 5) would consider "an armed attack against one or more of them . . . an attack against all of them." If an attack occurred each would avail himself, under Article 51 of the UN Charter, of the right of the individual and collective self-defense and would take such action as it deemed necessary. When Greece, Turkey and West Germany later joined NATO, the "North Atlantic" defense area embraced more than 400,000,000 people.

With the fall to the Communists of Indo-China, eight governments were stirred to action and in the Manila Pact adopted a defense alliance for Southeast Asia. While Australia, New Zealand, Pakistan, the Philippines and Thailand joined with the United States, England and France in this agreement, India, Burma and Indonesia did not . . . thereby making SEATO considerably weaker than NATO. Weaker still was METO formed by England as the last in the chain of collective security pacts extending from the North Atlantic to the Pacific Oceans. At Baghdad in 1955 England, Turkey, Iran, Iraq and Pakistan drew up a mutual defense agreement. The bitter hostility of Egypt and her cohorts in the Arab League to this treaty made its effects small indeed.

Results. A show of determined strength by the democracies gave Communist leaders pause. When Stalin died the Soviet Union invited the democracies to consider ways and means of reducing the tension created by the Cold War. A series of top-level meetings at Geneva produced some lessening of tension.

Freedom and the Iron Curtain. As early as 1948 Tito, Communist leader of Yugoslavia, quarreled with Stalin on the issue of Yugoslavia's right to national self-determination and withdrew from the satellite orbit. He received every form of encouragement from the United States even though he continued his variety of communism in Yugoslavia.

When Stalin died, Krushchev revealed that this revered leader had in fact been a brutal butcher, an inept military commander, a complete dictator. The new "collective-leadership" in Russia was therefore in favor of a revision of Stalin's policy in the direction of greater freedom of national self-determination among the satellites. Temporarily, ...t came back into favor as did many of the purged leaders in Poland, Rumania, Bulgaria and elsewhere. A new spirit of freedom seemed to be making its appearance in the satellites.

THE WORLD TODAY

Each year following the Second World War has produced its particular crisis; each crisis has left its mark. What are the potential crisis areas as we can observe them today?

The Crisis in Colonialism. Nationalism and democracy, which began their triumphant careers with the French Revolution, have spread in our day to the colonial areas of the world. Considerable success has accompanied the efforts of the world's "backward areas" to shake off the shackles of imperialistic controls.

Chief "loser" in this movement among colonial peoples for independence has been Great Britain. Her once great empire is a shadow of its forme self. The dominions are free; India is independent and a cooperating member of the Commonwealth Palestine is lost; Burma is free; Egypt is not only free but through its nationalization of the Sue Canal is England's greatest threat today; England's colonies and protectorates in Africa are moving-some violently, some peacefully—steadily in th direction of increased local autonomy; even th West Indies are stirring with calls for separation English spheres of influence in Iran and Iraq hav shrunken through such actions as efforts to nation alize oil properties and dismissal of British militar advisers; Pakistan was born free.

Conscious of these losses, France has fought bi terly to retain her hold upon Indo-China, Algeri Tunisia and north-central Africa. Equally dete mined to be free are the natives of these areas wl have steadfastly refused all French compromi offers of residence within the French Empire on local autonomy basis. This crisis still remains to l resolved.

More rational was the disposal of the Itali African empire. Libya has already been set fr under the auspices of the United Nations. Eritr and Somaliland will be set free on dates agre upon by both Italy and the United Nations.

At the Bandung Conference held in April 19 a bloc of Afro-Asiatic nations met to consider th common problems, but especially that of coloni ism in their lands. The conference served as a foc for anti-colonial sentiment.

Germany. Considerable unity on the "Germ Question" was achieved at allied meetings duri

and Potsdam. It was generally was to be demilitarized, and democratized and to Germany was to be divided into cooperative zones until she could be released into demo... Today, Germany is remilitarized recentralized, it is divided into two democratic West Germany and a com... Germany—and it remains a vexing no clear solution even in sight. How come about?

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At the same time war threatened on the Egyptian front as well. When Premier Nasser of Egypt nationalized the Suez Canal, England and France resorted to the use of force to re-secure the Canal. Here too is a critical area.

Crises Elsewhere. Korea remains divided between a communist and a republican form of government, thus duplicating the German problem. Neither government rests satisfied with the solution. Communist China has not abandoned the hope of conquering Formosa. Japan's revival was guaranteed when the United States undertook to rehabilitate her industry, her government and her armed forces as a counterpoise to the domination of the Pacific by the Chinese Communists.

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Taking advantage of Russian involvement in this mid-European crisis, Israel launched an attack upon Egypt with the declared intention of wiping out bases of Egyptian raiders and compelling Egypt to reopen the Suez Canal to Israeli shipping. This gave the occasion to England and France to follow suit with the declared intention of protecting the Suez Canal from destruction in an Egyptian Israeli war. Swift UN mediation was necessary to prevent what may have become fearful catastrophe.

CHAPTER TWENTY-TWO

IDEAS AND THE ARTS IN THE MODERN WORLD

Movements in culture are often replaced; but they rarely die. The result is that the present is a development out of the past. Here, we shall trace briefly the origin of some of the most important of these current movements.

THE GROWTH OF MODERN SCIENCE

The Doctrine of Evolution. Newton's mechanical universe continued to dominate the 19th century. But there was increasing dissatisfaction with the idea that the world was a perfect machine. As far back as Heraclitus, Empedocles and Anaxagoras, and especially in Lucretius's *On the Nature of Things,* the idea had been considered that the present was the product of a long, *evolving* past, that the universe, life, man himself, his culture and society were once *simpler* forms which over the years had grown more complex That living species had not been specially created but had evolved from a common parent was implied in CAMERARIUS'S discovery of plant sexuality, in LINNEUS's scheme of plant classification and in the studies on plant differentiation and the environment made by BUFFON. Thinkers had already begun to speculate on the reasons for changing species. Erasmus had proposed a concept of adaptation to environment, Malthus, the struggle for existence. SIR CHARLES LYELL, in his monumental and decisive study, *The Principles of Geology*, had demonstrated that even earth itself had evolved according to fixed principles Jean Lamarck offered the first synthesis of doctrines of evolution by hypothesizing that the inheritance and transmission of acquired characteristics was the cause for changing species. The preparation for the theories of CHARLES DARWIN (1809-1882) had been a long one.

Darwin's theory of evolution was a basic force in the shaping of the modern mind. His *Origin of Species* (1859) cast considerable doubt on t philosophical assumptions of the Newtonian un verse. In place of Newton's fixed and perman categories, Darwin offered those of change, a chance, and the evolution of organisms This pla emphasis on impermanence and growth–dyna instead of static factors. By the most dilig gathering of data, Darwin marshalled the evide to demonstrate that existing plants and anima and man himself—evolved from more rudiment forms, that in the struggle for existence wh environment imposes on living species nature sel those species most fit or adapted to survive.

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Freudianism. SIGMUND FREUD, the great V nese psychiatrist, took as his field of explor the depths of the human mind. From his work psychoneurotics Freud concluded that h nature is composed of three interacting p the id or unconscious source of energy that

ates instinctively and drives man to fulfill his basic needs (chiefly sexual), an ego or conscious self which modifies or suppresses the socially unacceptable id-drives, and a super ego or conscience which controls and inhibits id-drives by "reminding" the ego of parental and social authority and moral ideals.

Conflict between id and super-ego demands—Freud believed—can create neurotic behavior and, when the ego breaks down entirely, psychotic behavior. To prevent collapse the ego constructs numerous "defensive mechanisms" which protect the individual. Thus people are sometimes unaware of the reasons for their behavior since they may be responding to the need to repress their destructive tendencies. In this sense man's behavior is irrational. Rational behavior can result only from bringing to the surface the realities of the id's demands and placing them under the control of a strengthened ego, in other words, making man's irrational behavior rational. This theory, too, had wide influence.

It provided a theory which could account for numerous acts which had been little understood—e.g., dreams, unconscious "slips of the tongue" and the like. It revolutionized the science of psychology psychiatry. It influenced the field of comparative religion and anthropology with psycho[illegible] of the [illegible] of totems, taboos and myths and of relig[illegible] belief and custom. It gave to historians a new tool for analyzing the behavior of man. Novelists and painters were tremendously affected by Freud's concept of the unconscious and its sexual components.

The Universe of Albert Einstein. ALBERT EINSTEIN symbolizes the revolution which has occurred in man's view of the physical universe. A century of development in mathematics, physics and chemistry was required as a preparation for Einstein's special discoveries in the fields of astrophysics and microphysics. In the sphere of astrophysics scientists had become increasingly aware of the inadequacies of many of Newton's formulations, particularly with respect to phenomena that related to the nature of electricity and light. Newton's laws with respect to motion in absolute space and absolute time, following the axioms of Euclidean geometry, did not adequately account for the motion of light in space.

Einstein's theory of relativity was designed to explain the motion of light in space by incorporating what had been discovered about the nature of heat radiations and electricity in the century … everything in the universe is relative to the position of the observer or that there are no absolute categories in space, only the speed of light is constant. The full meaning and implications of Einstein's magnificent work can be understood only by specialists, but even laymen knew that Einstein had fundamentally altered our views of the universe, and that after him the world would never again be the same.

During the 19th century, moreover, chemists had revised the atomic theory to explain the behavior and composition of organic and inorganic matter. Basic chemical elements were then located and arranged in a periodic table. Discovery of radiation led physicists to postulate that the fundamental atom itself was made up of smaller particles of positive and negative protons and electrons.

These tiny electrical particles were now periodized by MAX PLANCK in his 'quantum theory.' NIELS BOHR built up through scientific speculation a model of the microphysical universe that closely resembled that of the solar system. Efforts were increased to achieve power over this infinitesimal system by splitting atoms (particularly uranium) by bombarding them with neutrons. This splitting process was called fission and in the process energy was given off according to Einstein's basic formula $E = MC^2$. From this it was not a long step to the release of a controlled chain reaction with a burst of tremendous atomic power as a result. By reversing the process of fission to secure a fusion of particles the amount of energy released was very much increased, the possibilities of an explosive force similarly multiplied. Thus did man invent a means for his own complete destruction.

Louis Pasteur. Power to destroy himself came to man as he stood on the threshold of winning great victories in the field of medicine symbolized in the life and work of LOUIS PASTEUR who established the germ theory of disease.

With the location of the sources of disease, experimenters began to produce vaccines and synthetic organic compounds with which to battle disease or to supply deficiencies in diseased persons. Gradualy dread epidemic diseases like diptheria, smallpox, malaria, tuberculosis, poliomyelitis, etc. have been eliminated or brought under control. After centuries of failure, psychiatrists, too, stand on the threshold of important discoveries for the control of psychosis. It is the advance in medicine that has pointed up most sharply for moder[n]

Taking advantage of Russian involvement in this mid European crisis, Israel launched an attack upon Egypt with the declared intention of wiping out bases of Egyptian raiders and compelling Egypt to reopen the Suez Canal to Israeli shipping This gave the occasion to England and France to follow suit with the declared intention of protecting the Suez Canal from destruction in an Egyptian Israeli war Swift UN mediation was necessary to prevent what may have become fearful catastrophe

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CHAPTER TWENTY-TWO

IDEAS AND THE ARTS IN THE MODERN WORLD

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Out of these fundamental doctrines was born the modern science of biology,—a science which since Darwin, has advanced greatly as a result of the work of Weismann who established the continuity of the germ plasm, DeVries who formulated the hypothesis of mutations to explain the change in species, Mendel who founded the laws of heredity, and Morgan who revealed the structure of the genes

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work in its field. The scope of the book is comprehe
sive—beginning with the earliest known civilizatio
and extending through time to the troubled prese
The present, as we all know, is the complex produ
of the past—the past which shapes both civilizatio
and men, and illuminates the present. No one will de
that we cannot hope to understand the present un
we have gained some real insight to the past.

This book provides that insight—and much mo
Placing its greatest emphasis on the history and civ
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presents its material in a new way—by a method wh
integrates and unifies the many strands of histor
development—political, social, economic, cultural,
tellectual, religious, military, diplomatic, legal—so
you are given an overall view, a composite whole.
"Made Simple" exposition is clear and concise; and
presentation is vivid and exciting—as the history o
world is exciting.